Echoes of Valor:

Heroes and Heroines of Sindh

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Foreword

Sindh—one of the world’s oldest cradles of civilization—continues to exude the fragrance of resistance, love, and sacrifice from its soil. This book, **“Echoes of Valor: Heroes and Heroines of Sindh”**, is a scholarly compilation of biographies of those individuals whose names were silenced by history, yet whose actions played a decisive role in shaping the destiny of the land.

The volume sheds light on more than 78 men and women who dedicated their lives to Sindh’s freedom, dignity, and reconstruction. It responds to the call of

those brave souls who did not bow before tyranny, who rejected the lure of thrones and crowns, and who inscribed their names upon the heart of the homeland.

Truth Buried Beneath the Dust of History

Traditional historiography—especially that which served the courts of conquerors—labeled Sindh's defenders as "thieves," "bandits," or "rebels." This book stands as a scholarly rebuttal to such narratives. It seeks to remove the dust that was cast upon the face of truth by historical prejudice. It declares that those who fought foreign invaders and shed blood for the land's liberation were not outlaws, but the true heroes of freedom—whose struggles deserve to be weighed on the scales of historical justice.

Gender, Consciousness, and Sindhi Identity

This book does not only illuminate the lives of male warriors, but also honors the women of Sindh—those courageous souls who stood shoulder to shoulder

with men in the battlefield of resistance. It highlights a consciousness of gender equality that has often been absent from conventional historical discourse. Recognizing the role of women in shaping Sindhi identity is a vital step toward historical integrity.

Intellectual Framework and Historiographical Responsibility

This is not merely a collection of biographies—it is a historiographical statement that invites readers to view Sindh’s past through a new lens. It is the voice of a historian who believes in analyzing actions rather than idolizing personalities; who combines emotional commitment with scholarly honesty; and who sees history not just as a record of the past, but as a tool for shaping present awareness and future vision.

Ruk Sindhi

Queen Dahshala: A Brave Female Ruler of Sindh

Abstract

Queen Dahshala was one of the rare female rulers of Sindh who, through her political wisdom, bravery, and administrative skills, not only maintained peace but also promoted knowledge and culture. Belonging to the **Kaurava dynasty**, she was the sister of King Duryodhana and the wife of King Jayadratha. Her rule over Sindh lasted for twenty years, during which education, social development, and law and order significantly improved (Sharma, 2002).

Introduction

Historically, female rule has been rare; however, Sindh’s history records a few courageous queens who, through determination and strategy, earned

lasting recognition. Among them, **Queen Dahshala** occupies a prominent place, having written a new chapter in Sindh's political, social, and intellectual history (Qureshi, 2015).

Historical Background

Dahshala's name is connected with the *Mahabharata*. She was the sister of King Duryodhana of the Kaurava dynasty and the wife of King Jayadratha. Recognizing her ability, Duryodhana appointed her to govern Sindh and oversee administrative affairs (Desai, 1998).

In Sindh, she established her capital between Uch and Multan, which became famous as *Askandha*. The remains of this site still exist near **village That Ghalwan, Shujaabad Taluka** (Ali, 2010).

Educational Contributions

On arriving in Sindh, Dahshala realized the scarcity of education. Consequently, she wrote to her brother, requesting

30,000 Brahmins, who then migrated to Sindh to promote learning. Their arrival gave a new impetus to knowledge and scholarship in the region (Sharma, 2002).

Bravery and Political Role

During **Alexander the Great's invasion of Sindh**, Dahshala, through her brother, once again summoned **30,000 Brahmins**, who resisted Alexander's armies. This highlights her courage and political strategy (Qureshi, 2015).

Additionally, during the conflicts between the Meds and Jats, Queen Dahshala played a decisive role as mediator and ruler, thereby preserving peace in Sindh (Ali, 2010).

Legacy and Importance

Queen Dahshala ruled Sindh for approximately twenty years. Her reign brought not only political stability but also social and educational progress.

Her name survives in Sindh’s history as a brave queen who valued knowledge and wisdom alongside warfare and politics (Desai, 1998).

Conclusion

Queen Dahshala stands out in Sindh’s history as a rare female ruler who advanced education, ensured social development, maintained peace, and defended the land with bravery. Her reign remains a testament to women’s political and administrative capabilities, retaining relevance even in modern times.

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Raja Jayadratha: The Mahabharatan Warrior of the Sindhu Kingdom

Raja Jayadratha stands as a prominent figure in the history of Sindh, whose legacy is recorded not only in regional chronicles but also in the epic Hindu scripture, the *Mahabharata*. During his reign, Sindh enjoyed considerable prestige and territorial expansion, with its boundaries stretching from the

Sulaiman Mountains in the north to the port of Surat in the south, from Makran in the west to Kashmir in the east. Jayadratha ruled over the Sindhu Kingdom, with his capital established in the ancient city of Sehwan.

Lineage and Political Alliances

Jayadratha was the son of King Vriddhakshatra, ruler of Sinful (Sanval). His marriage to Dushala, the sister of the Kauravas and daughter of Queen Gandhari of Hastinapur, symbolized a strategic political alliance between the Sindhu Kingdom and the Kuru dynasty.

The Incident with Draupadi

According to the *Mahabharata*, Jayadratha became infatuated with Draupadi during her svayamvara (self-choice ceremony). Later, while the Pandavas were away on a hunting expedition, Jayadratha seized the opportunity to abduct Draupadi by force. Upon learning of the incident, the Pandavas pursued him with their army and intercepted him midway. A fierce battle ensued, resulting in Jayadratha's defeat and capture. He was granted his

life on the condition that he publicly humiliate himself and beg for mercy.

Role in the Kurukshetra War and Death

During the 18-day war of Kurukshetra, Jayadratha led the Sindhu forces in support of the Kauravas. The Sindhi army contributed elephants, fire-arrows, and maces to the battlefield. Jayadratha played a controversial role in the death of Abhimanyu, son of Arjuna, by blocking the Pandavas from entering the battle formation. Ultimately, he was slain by Arjuna, fulfilling a divine prophecy that his head would shatter into a thousand pieces if it touched the ground.

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Raja Soniya: A Generous King of Ancient Sindh

In the historical landscape of the Indus Valley, Raja Soniya stands out as a noble and generous ruler whose legacy is preserved not only in folklore but also in Vedic literature. His reign, values, and reverence for knowledge reflect the cultural grandeur of ancient Sindh.

Historical Background

Raja Soniya was the son of Raja Bhaviya and married to Queen Romasa. He belonged to the Panchala lineage, a branch of the Kuru Aryans, who were settled along the banks of the Indus and Ashkini rivers (now the Chenab). According to F.E. Pargiter, Raja Soniya ruled Sindh during the period between Raja Sursadas and his grandfather Deodas (Pargiter, 1922).

Mention in the Rigveda

The Rigveda contains references to Raja Soniya’s generosity through the hymns of a sage named Kakshivan, who was

born blind but regained his sight through devotion to the fire deity, Agni. One night, while returning from his guru’s ashram, Kakshivan slept on the roadside. Raja Soniya, passing by with his entourage, was struck by the sage’s appearance and brought him to his palace. After observing his intellect and character, the king married all ten of his daughters to Kakshivan and bestowed great wealth upon him (Bherumal, 1939).

Details of Generosity

According to Bherumal’s translation of the Rigveda, Raja Soniya gifted Kakshivan:

- 100 gold coins
- 100 horses
- 100 oxen
- 1,060 cows
- 11 chariots (10 for the wives and one for Kakshivan)

Each chariot was drawn by four Sindhi horses adorned with pearl-studded harnesses. This act of generosity was not merely material—it symbolized

spiritual and ethical values (Bherumal, 1939).

Cultural Significance

Raja Soniya’s story highlights the importance of knowledge, generosity, and spiritual reverence in Sindh’s ancient civilization. His actions show that rulers of Sindh were not only warriors but also patrons of wisdom, sages, and humanity.

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Raja Porus: a courageous and strategic ruler of the Indus Valley

Abstract

Raja Porus was a courageous and strategic ruler of the Indus Valley who confronted Alexander the Great during the fourth century BCE. His dominion stretched across the fertile regions of Punjab, particularly between the Jhelum and Indus rivers. This paper examines the historical context of Porus' rule, his military strategies, the famous Battle of

Hydaspes, and its consequences. The study also highlights his significance in both local traditions and Greco-Roman historical accounts.

Introduction

The Indus Valley, one of the cradles of human civilization, was home to several dynasties and rulers throughout antiquity. Among them, Raja Porus stands out as a monarch remembered for his valor and defiance against Alexander the Great. His confrontation with one of history's greatest conquerors remains a pivotal episode in South Asian history and is preserved in both indigenous traditions and Greco-Roman historiography.

Political and Historical Context

Porus ruled the northern regions of the Indus Valley, primarily between the Jhelum and Chenab rivers, a fertile and militarily significant territory (Bosworth, 1988). At that time, India was divided into numerous small

principalities lacking unity, which facilitated Alexander's eastward expansion. While many rulers such as Raja Ambhi of Taxila allied with Alexander, Porus stood alone in resistance (Arrian, 1893).

Alexander's Invasion of India

Alexander the Great, after conquering Persia and Central Asia, marched into India in 326 BCE. At Taxila, he was warmly received by Raja Ambhi, who even supported him militarily (Holt, 2003). With this alliance, Alexander turned his attention to Porus, who commanded a stronghold along the Hydaspes River (modern Jhelum).

The Battle of Hydaspes (326 BCE)

Military Strength

Porus commanded a formidable army:

- 200 war elephants,
- 300 chariots,
- 4,000 cavalry, and

- 30,000 infantry (Holt, 2003).

Alexander’s forces, though smaller in number, were disciplined, experienced, and equipped with advanced weaponry.

Strategy

Porus sought to block Alexander’s advance by stationing his troops along the riverbank. However, Alexander employed deception, crossing the river during a stormy night at an unexpected location. This maneuver outflanked Porus, forcing him into open battle (Arrian, 1893).

The Battle

The elephants of Porus initially posed a severe challenge to the Macedonian phalanx, but when wounded, they trampled both friend and foe alike, causing chaos within Porus’ ranks (Plutarch, 1919). Furthermore, Porus’ son, who commanded a portion of the army, was killed during the battle, demoralizing his troops. Ultimately, despite his valiant resistance, Porus was overwhelmed.

Capture and Character of Porus

Even after being gravely wounded, Porus continued to fight atop his war elephant until he was captured. When brought before Alexander, he was asked how he wished to be treated. With regal dignity, Porus replied:
“Like a king would treat another king.”

This bold and honorable response deeply impressed Alexander, who reinstated Porus as ruler of his kingdom and even granted him additional territories (Arrian, 1893; Plutarch, 1919).

Significance and Legacy

Raja Porus occupies a distinguished place in South Asian and world history:

- He demonstrated the resilience and courage of the Indus Valley rulers against foreign invaders.
- His leadership, though ending in military defeat, became symbolic of resistance and valor.

- Greek historians such as Arrian and Plutarch portrayed him as a monarch of noble character, admired even by his adversary.

Porus thus became a figure of admiration, remembered not only for his military defense but also for his regal dignity in defeat.

Conclusion

Raja Porus exemplifies the spirit of resistance and dignity in South Asian history. Though he succumbed to Alexander’s superior tactics and military organization, his bravery and statesmanship immortalized him in historical narratives. His encounter with Alexander underscores the clash between two great civilizations—the Greek and the Indian—and highlights the significance of leadership, strategy, and honor in shaping history.

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Raja Sambas — The Forgotten Hero of Sindh

Abstract

Raja Sambas, a regional ruler of ancient Sindh, resisted Alexander the Great's invasion but has been largely forgotten in historical narratives. According to Greek sources, Sambas rebelled against Alexander after an initial submission, leading to his capture and execution, while his people were massacred. This paper examines Sambas's historical significance through ancient accounts, colonial historiography, and modern Sindhi reinterpretations. It argues that

acknowledging Sambas’s sacrifice is not only an act of historical justice but also a recognition of indigenous resistance within the broader global history of empire and conquest.

Introduction

Sindh’s history is filled with stories of resistance, but many local rulers and heroes have been marginalized in mainstream historiography. Raja Sambas stands as one such forgotten figure. His resistance against Alexander the Great reflects the broader struggle of indigenous rulers who opposed imperial expansion, yet colonial historians often omitted or downplayed his role.

Historical Background

After defeating Darius III in 331 BCE, Alexander marched through Central Asia and crossed the Hindu Kush into Punjab, where he defeated King Porus in 327 BCE (Bosworth, 1988). Continuing his campaign, he advanced southwards

along the Indus River, engaging in fierce battles in Multan and Sangala. Several local rulers resisted him, among whom Raja Sambas is particularly notable.

Raja Sambas’s Resistance

Raja Sambas, who ruled over the region around present-day Thatta, initially submitted to Alexander but soon revolted. According to Arrian (trans. 1976), Alexander besieged his city, executed Sambas by hanging him on a tree outside the city walls, and massacred men, women, and children, leaving their bodies scattered in the streets. This brutal suppression highlights the violent nature of Alexander’s imperial policy and the courage of local rulers who dared to resist.

Silence in Historiography and Modern Reinterpretation

The erasure of Sambas from historical narratives reflects colonial historiography’s preference for Greek

accounts while disregarding indigenous traditions. Modern Sindhi scholars, such as Abdul Wahid Arisar (2010), have reintroduced Sambas as the first martyr of Sindh’s struggle for freedom. His rediscovery challenges Eurocentric historiography and asserts a local perspective on resistance.

Analytical Discussion

The significance of Sambas lies in two dimensions:

1. **Ancient Sources:** Greek historians depicted Sambas as a rebel, but from a local perspective, he represents a freedom fighter.
2. **Historiographical Critique:** Colonial historians prioritized Greek and British sources, marginalizing indigenous accounts. The neglect of Sambas exemplifies the Eurocentric biases of imperial historiography.

Conclusion

Raja Sambas’s resistance against Alexander the Great represents an overlooked yet crucial chapter of South Asian history. His execution and the massacre of his people reflect both the cost of imperial aggression and the resilience of local resistance. Reviving Sambas’s legacy not only restores historical justice but also strengthens Sindh’s place within global historical narratives of resistance.

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Chanakya: one of the most influential thinkers in ancient Indus Valley

Introduction

Chanakya, also known as Kautilya or Vishnugupta, stands as one of the most influential thinkers in ancient Indus Valley political philosophy. His seminal work, *Arthashastra*, not only laid the foundation for the Mauryan Empire but continues to resonate in contemporary political and economic discourse (Sharma, 2004).

Historical Background

Born in 350 BCE, Chanakya was the son of Rishi Chanak, from whom he inherited his name. He served as a professor of political science at the ancient university of Sindh "Takshashila" and later became chief advisor and minister to Emperor Chandragupta Maurya. His strategic acumen and administrative foresight were instrumental in the rise and consolidation of the Mauryan state (Thapar, 2013).

The Arthashastra: Philosophy and Framework

The *Arthashastra* is a comprehensive treatise encompassing politics, economics, law, warfare, and ethics. Chanakya's political philosophy is built upon four foundational principles:

1. Equitable conduct
2. Encouragement and motivation
3. Punishment or warfare
4. Cultivation and consolidation (Sen, 1999)

Chanakya emphasized that a ruler must be not only politically astute but also morally upright. His thought reflects a balance between *dharma* (righteousness) and *niti* (policy), advocating for ethical governance rooted in pragmatic realism (Boesche, 2003).

Chanakya and Machiavelli: A Comparative View

Often compared to Machiavelli, Chanakya predates him by nearly 2100 years. While Machiavelli focuses on power dynamics and manipulation, Chanakya integrates ethics, diplomacy, and statecraft into a holistic vision of governance (Boesche, 2003).

Relevance in the Modern Era

Chanakya’s principles remain applicable to contemporary political and administrative systems. His insights into leadership, diplomacy, and economic management continue to inspire modern thinkers. Works like *Chanakya on Management* reinterpret his sutras for today’s organizational and strategic contexts (Rao, 2001).

Conclusion

Chanakya’s political thought offers a timeless model of governance that harmonizes wisdom, ethics, and state interest. His legacy, enshrined in the *Arthashastra*, serves as a beacon for scholars, policymakers, and leaders seeking principled and effective administration.

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Panini: The Founder of Sanskrit Grammar

Abstract

Panini is regarded as one of the greatest linguists of ancient India, who laid the foundation of modern linguistics by systematizing Sanskrit grammar on scientific grounds. His

birthplace is traditionally identified as Shalatla village near Attock, on the banks of the Indus River. Although different scholars assign his birth to the 4th, 5th, 6th, or 7th centuries BCE, no conclusive evidence is available. Panini's monumental work, *Astadhyayi*, organized 1,700 rules of Sanskrit phonetics, morphology, and syntax into eight chapters, each subdivided into four sections. This study examines Panini's scientific contribution to grammar, his differentiation between divine and common language, and his impact on modern linguistics.

Introduction

Panini is considered one of the greatest grammarians of the world. His work represents a turning point in linguistic history (Cardona, 1997). Though various traditions place his life in different centuries before the Common Era, certainty about the exact period remains elusive. His fame rests upon his *Astadhyayi*, which systematized the Sanskrit language in a unique and scientific manner.

Life and Background

Panini was born in Shalatla village, near Attock, on the banks of the Indus River. In his era, Sanskrit was regarded as the "language of the gods," and the general public was not allowed to speak or even hear it (Deshpande, 1993). Consequently, Sanskrit could not become a common spoken language and gradually disappeared from daily usage.

Astadhyayi and the System of Grammar

Panini's *Astadhyayi* is his most remarkable contribution. It consists of eight chapters, each divided into four smaller sections. In this work, Panini:

- Codified 1,700 grammatical rules;
- Defined phonetics and pronunciation;
- Explained syntax and compound noun formation;
- Differentiated between divine and human language (Kiparsky, 2009).

His work transformed Sanskrit from a loosely spoken language into a codified, standardized system.

Impact and Significance

Panini’s linguistic model remains a cornerstone of world linguistics. His scientific approach to analyzing sound, word, and sentence structure is considered a precursor to modern linguistic theories. His *Astadhyayi* not only preserved Sanskrit but also inspired methodologies in phonology and morphology worldwide.

Conclusion

Panini was an unparalleled scholar of ancient India who gave Sanskrit a scientific and systematic form. His *Astadhyayi* holds revolutionary importance in the history of linguistics, making him not only the father of Sanskrit grammar but also a pioneer of modern linguistics.

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Brahmagupta: Mathematician and Astronomer of the Ancient Sindhu Valley

Introduction

Brahmagupta is a towering figure in the history of mathematics and astronomy. He not only introduced groundbreaking theories but also restructured the foundational principles of mathematics. He hailed from the ancient city of Bhinmal in the Sindhu Valley, located in present-day Rajasthan and Gujarat. His intellectual legacy reached far beyond India, influencing Arab, Latin, and Western scientific traditions.

Life and Background

Born in 598 CE and passing away in 668 CE, Brahmagupta lived in Bhinmal, the capital of Gurjaradesha—a major kingdom of western India. His era was marked by significant advancements in

science, astronomy, and mathematics, and he contributed original theories that shaped these fields.

Scholarly Contributions

Brahmagupta authored two seminal works:

1. Brahmasphutasiddhanta (628 CE)
This book includes chapters on algebra, trigonometry, geography, and algorithms. He was the first to clearly define the concept and use of zero (0), and he provided a systematic explanation of quadratic equations.

2. Khandakhadyaka (665 CE)
A practical treatise focused on astronomical calculations, including planetary positions and timekeeping.

Theory of Gravity

In 628 CE, Brahmagupta described gravity as an attractive force, naming it *Gurutvaakarshanam* in Sanskrit—centuries before Newton's formulation.

Invention of Zero and Global Impact

His book *Brahmasphutasiddhanta* was translated into Arabic by Al-Khwarizmi under the title *Al-Sindhind*. From this translation, the concept of zero entered the Arab and later European scientific traditions. The book was subsequently translated into Latin and other languages.

Influence and Legacy

Brahmagupta's intellectual legacy influenced Muslim scientists such as Al-Khwarizmi, Ibn Sina, and Omar Khayyam. His theories laid the foundation for Renaissance-era mathematics in Europe. His contributions to algebra, the formalization of zero, and astronomical calculations remain central to mathematical thought today.

Conclusion

Brahmagupta not only redefined mathematics but also globalized the intellectual traditions of the Sindhu Valley. His scholarly achievements affirm that the Sindhu civilization was a pioneer in knowledge, creativity, and scientific inquiry. His legacy continues

to live on in the fundamental principles of mathematics.

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Raja Rai Saharas II: The First Ruler Who Sacrificed His Life for Sindh

Abstract

The Rai dynasty ruled Sindh for approximately 94 years (550–644 CE). Among its rulers, Raja Rai Saharas II emerged as the first monarch to sacrifice his life for the defense of Sindh. His reign witnessed an organized administrative system, four provinces, and widespread stability. In 626 CE, the Shah of Nimroz from Persia invaded Sindh. Leading his army personally, Saharas fought valiantly and attained martyrdom in the battle famously remembered as *Dhat al-Salasil* ("the battle of chains"). This article analyzes the governance of the Rai dynasty, the administrative capabilities of Raja Rai Saharas II, and his sacrifice for Sindh.

Introduction

The Rai dynasty holds a prominent place in the history of Sindh, known for stability, administrative skill, and cultural development. Historians such as H. T. Lambrick (1952) and Nabi

Bakhsh Khan Baloch (1983) differ slightly on the dynasty's exact period but agree that it established a stable polity in Sindh.

Governance of the Rai Dynasty

Five rulers reigned during this dynasty: Raja Rai Diwaj, Rai Sahiras I, Rai Sahasi I, Rai Saharas II, and Rai Sahasi II (Qani, 1765/1959). Their capital was Alor (modern-day Aror), while Debal served as the main port, facilitating international trade (Kufi, 1216/1939). The realm was divided into four provinces—Multan, Uch/Askand, Brahmanabad, and Siwistan—each governed by appointed governors (Masumi, 1600/1938).

Raja Rai Saharas II's Rule

Raja Saharas II ruled until 626 CE. He ensured internal stability and peace across Sindh. Each province was managed by governors instructed to maintain defense and promote the welfare of the people. His

administrative skills ensured no rebellions occurred during his reign.

Persian Invasion and the Battle of Chains

In 626 CE, the Shah of Nimroz invaded Sindh through Kerman. Raja Saharas personally led his forces and confronted the invaders at the frontier. According to *Chach Nama*, his soldiers chained themselves together so none could retreat (Kufi, 1216/1939). Though the battle resulted in heavy casualties on both sides, the Persians were forced to retreat after suffering immense losses. Raja Saharas achieved martyrdom, but his resistance ensured Sindh’s borders remained intact.

Conclusion

Raja Rai Saharas II was the first ruler of Sindh who sacrificed his life for the homeland. His leadership and valor transformed his martyrdom into victory, as the invading Persian forces failed to capture Sindh. His example embodies

patriotism and self-sacrifice, marking him as a heroic figure in Sindh's history.

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Chach Brahmin: Founder of the Brahmin Dynasty in Sindh

Introduction

The era of Chach Brahmin marks a significant political, administrative, and cultural transformation in Sindh's history. After the fall of the Rai dynasty, Chach not only assumed power but also established a new tradition of justice, welfare, and territorial expansion. His personality, governance style, and

military strategies became integral to Sindh's historical consciousness (Syed, 2001).

Political Rise

Chach, son of Selaij Brahmin, rose through the ranks in the court of Ram Hajib due to his literary and administrative skills. His eloquent correspondence impressed King Rai Sahasi, who appointed him as Chief Minister (Qudusi, 2001). His honesty and competence earned him public admiration.

Transfer of Power

After Rai Sahasi's death, Queen Sohni Devi advised Chach to take the throne. In 622 CE, Chach became the ruler of Sindh, marking the beginning of the Brahmin dynasty. He married the queen and arrested the king's relatives to prevent rebellion (Syed, 2001).

Military Campaigns and Expansion

Chach expanded his rule by conquering Multan, Siwistan, Kashmir, Qandabil, and Brahmanabad. He fought a year-long war against Agham Lohana of Brahmanabad and eventually defeated him. Chach married Agham's widow

and arranged a political alliance through marriage between Agham's son and his own nephew (Qudusi, 2001).

Administrative Reforms
Chach opened the royal treasury to the public, abolished taxes, and ruled with justice and compassion. He eliminated signs of oppression and issued decrees promoting equality. A tradition states that Prophet Muhammad would often turn toward Sindh in prayer, saying: "I feel a cool breeze from Sindh" (Syed, 2001).

Legacy and Death
Chach died in 52 AH / 672 CE (or 40 AH / 660 CE according to Qudusi). His brother Chandar succeeded him, followed by his son Dahar. Chach's reign is remembered as a period of justice, expansion, and civilizational dignity.

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Queen Sonhan Devi: The Defender of Sindh Against Foreign Invasions

Abstract
This paper explores the historical role of Queen Sonhan Devi, who courageously defended Sindh against foreign invasions nearly 1,400 years ago. Belonging to the Brahmin dynasty, Sonhan Devi demonstrated extraordinary leadership and political acumen during a turbulent era in Sindh's history. This article highlights her role in stabilizing Sindh after the decline of the Rai dynasty, her support of Chach as the new ruler, and her defiance against Raja Mehrath of Chittor. It also examines how her wisdom, determination, and foresight not only prevented foreign occupation but also shaped Sindh's political transition from the Rai dynasty to the Brahmin dynasty.

Introduction

The history of Sindh is marked by powerful rulers, dynastic changes, and

external invasions. Among the notable figures is Queen Sonhan Devi, remembered for her courage and statesmanship in safeguarding Sindh from foreign control (Shaikh, 1995). As the wife of Rai Sahasi II, the last ruler of the Rai dynasty, Sonhan Devi played a critical role in ensuring Sindh's sovereignty at a time when internal succession disputes and external threats endangered its stability (Qureshi, 2002).

The Rai and Brahmin Dynasties in Sindh

The Rai dynasty ruled Sindh from 550 CE to 644 CE, during which five monarchs ascended the throne, the last being Rai Sahasi II (also known as Sahasi or Sahaasi) (Majumdar, 1960). After his demise, the Brahmin dynasty emerged, ruling from 644 CE to 712 CE under three rulers: Chach, Chandar, and Dahar (Al-Biladhuri, 1916/1994). Sonhan Devi, the queen consort of Rai Sahasi II, was pivotal in this transition of power.

The Rise of Chach and Queen Sonhan Devi's Role

Chach, originally a secretary under Minister Ram Rai, rose to prominence due to his literacy, intellect, and administrative skills (Sindhi Adabi Board, 1963). His close association with the royal court and Queen Sonhan Devi eventually positioned him as a trusted figure. Historians note that Rai Sahasi II, childless and ailing, left the kingdom vulnerable to external designs (Shaikh, 1995). Sonhan Devi, recognizing the threat posed by Raja Mehrath of Chittor, devised a strategic plan to safeguard Sindh.

She convened the court and, under the guise of her husband's authority, appointed Chach as regent (Qureshi, 2002). This decision was accepted by the nobility and public alike, as Chach had already won their admiration through his competence and integrity.

The Challenge of Raja Mehrath of Chittor

Following Rai Sahasi's death, Raja Mehrath of Chittor advanced with a large army, including war elephants, intending to seize Sindh. Believing Chach to be a weak Brahmin monk, he underestimated Sindh's resistance (Majumdar, 1960). When Mehrath demanded Sindh's submission, Sonhan Devi refused to yield and inspired Chach to fight.

Her words to Chach reflected her determination: if he could not defend Sindh, she would don his garments and take the battlefield herself (Shaikh, 1995). This act of honor and defiance stirred Chach's courage, leading him to confront and defeat Mehrath's forces, thus preserving Sindh's independence.

Marriage and Political Consolidation

With Rai Sahasi deceased and no heir to succeed him, Sonhan Devi formalized her political strategy by marrying

Chach. This union not only legitimized Chach's rule but also ensured continuity of governance (Al-Biladhuri, 1916/1994). Together they had two sons, Dahar and Daharsen, and a daughter, Maiyan, who continued the lineage of the Brahmin dynasty.

Conclusion

Queen Sonhan Devi stands as a symbol of courage, diplomacy, and foresight in Sindh's history. At a time when foreign powers threatened Sindh's sovereignty, her leadership ensured the kingdom's survival and paved the way for the Brahmin dynasty. Her wisdom in empowering Chach, inspiring resistance against Mehrath, and consolidating political stability demonstrates her lasting impact on Sindh's historical legacy. The people of Sindh rightfully honor her as a heroine who preserved their land from foreign domination.

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Raja Agham’s Resistance: A Historical Turning Point in Sindh’s Political Transition

Introduction

The period marking the transition from the Rai dynasty to Chach’s rule in Sindh holds immense political and cultural significance. During this time, the resistance of local rulers—particularly Raja Agham—not only highlights the nature of political change but also reflects the spirit of regional autonomy (Abbasi, 1992).

Raja Agham: Ruler of Luhani Province

Raja Agham, during the reign of Rai Sahasi, son of Rai Sahiras, governed the southern region of Sindh known as the Luhani province, with its capital at Brahmanabad. This area was an

important administrative and cultural center, where local rulers held considerable influence (Memon, 2001).

Chach's Expansion and Demand for Allegiance

After seizing power from the Rai dynasty, Chach traveled from Siwistan to the Luhani province, where he demanded allegiance from Raja Agham. Viewing Chach as a cunning and deceitful ruler, Raja Agham chose resistance over submission (Chachnama, trans. Daudpota, 1939).

The War and Fortification

Raja Agham's resistance lasted for a year, during which he fortified the Luhani stronghold. This act of fortification symbolized the defense of local sovereignty. At the end of the war, Raja Agham passed away, and his son accepted Chach's authority, paving the way for the consolidation of the new regime (Shaikh, 2010).

Historical and Political Analysis

Raja Agham's resistance represents the political consciousness and desire for

autonomy among Sindh's local rulers. This episode demonstrates that the transition of power was not merely a military or administrative affair, but also involved ethical, cultural, and regional dimensions (Ansari, 1985). The eventual acceptance of Chach's rule marked a shift toward political reconciliation and stability.

Conclusion

Raja Agham's resistance is a chapter in Sindh's history that illuminates the tension between power, loyalty, and regional identity. This event is not only historically significant but also offers a lesson for contemporary Sindhi consciousness—that both resistance and reconciliation have their rightful place.

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Raja Dahir: The Last Brahmin Ruler of Sindh

Abstract

Raja Dahir was the last Brahmin ruler of Sindh who reigned from 681 CE to 712 CE. During his rule, he strengthened the political, administrative, and economic structures of the Indus kingdom. Known for his bravery, justice, and principled character, Raja Dahir occupies a prominent place in Sindh's history. He fought valiantly against the Arab invasion led by Muhammad bin Qasim and died defending his land, which marked the end of Brahmin rule in Sindh. This article explores Raja Dahir's life, governance, administrative system, and his resistance against the Arabs.

Introduction

The Brahmin dynasty holds a significant position in the history of Sindh. Raja Dahir, the last ruler of this dynasty, governed Sindh for 32 years. His reign is considered a period of stability and prosperity; however, the Arab conquest brought an end to his dynasty (Lambrick, 1976).

Background of the Brahmin Dynasty

The Brahmins assumed power in Sindh in 632 CE after Chach, a minister in the Rai dynasty, ascended the throne following Rai Sahasi's death. Chach married the widow of the late ruler and successfully ruled for nearly 40 years, expanding the kingdom to its ancient frontiers. Raja Dahir, his youngest son, succeeded his uncle Chander and ascended the throne of Sindh in 681 CE (Panhwar, 1983).

Raja Dahir's Rule

Raja Dahir's reign was marked by wisdom, courage, and administrative excellence. He divided Sindh into four provinces, each governed by competent officials. His capital was located at Alor (Aror). Economically, Sindh flourished under his rule; Debal port emerged as a key trade hub connecting China and Kashmir with Sindh through commercial routes (Pathan, 1991).

Judicial and Administrative System

According to Pathan (1991), Raja Dahir established a well-organized judicial system. There were three categories of courts: Kolas, Sarpnas, and Ganas, while the king himself acted as the Chief Justice of the supreme court. Cases were decided only after the hearing of petitions and witness statements, reflecting a high standard of justice and governance.

Religious and Social Conditions

During Raja Dahir's reign, Buddhism and Jainism were widely practiced in Sindh. Buddhist monks and scholars enjoyed a special status in the royal court. Socially, the kingdom promoted religious tolerance and cultural pluralism, which fostered harmony and prosperity (Aslam, 2005).

Arab Invasions and the Final Battle

The Arabs launched a total of fourteen unsuccessful attacks on Sindh before Muhammad bin Qasim's conquest. In 712 CE, under the orders of Hajjaj bin

Yusuf, Muhammad bin Qasim invaded Sindh. Raja Dahir defended his kingdom with great valor, but he was eventually killed in battle. With his death, Brahmin rule in Sindh ended, and Arab dominion was established (Baladhuri, 1988).

Conclusion

Raja Dahir remains a symbol of national pride, bravery, and justice in Sindh's history. He used his authority for the welfare of his people and resisted foreign invasion with determination. His reign reflects political, economic, and social advancement, making his legacy an essential chapter in the history of Sindh.

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Semeh bin Dewach: The Guardian of Debal and the First Chapter of Sindh's Resistance History

Historical Background of Debal

Debal, as the maritime gateway of Sindh, had long been a center of trade, culture, and religion. It housed Buddhist temples, Hindu merchants, and tribal headquarters. Through

Debal’s port, Sindh maintained commercial ties with China, India, and Arabia (Mujtaba, 1982). The governorship of this city was held by Semeh bin Dewach, a skilled strategist and unifier of local tribes.

The First Arab Military Incursion

In 636 CE, during the era of the Rashidun Caliphate, the governor of Oman, Uthman bin Abi al-As al-Thaqafi, planned a military expedition against Debal. He dispatched his brother, Mughira bin Abi al-As, with a naval force (Al-Baladhuri, 1866). The Arabs aimed to seize Debal and gain control over Sindh’s maritime trade routes.

Semeh bin Dewach’s Military Strategy

Upon learning of the Arab approach, Semeh bin Dewach mobilized his forces and confronted the invaders outside the fortress of Debal. He not only secured defensive positions but boldly challenged the attackers. In the ensuing battle, Mughira was killed, and the Arab forces retreated to Oman (Ansari, 1999). This confrontation marked the

first military resistance in Sindh's history, where local leadership decisively repelled Arab military power.

Political and Cultural Impact of the Resistance

Semeh bin Dewach's victory was a testament to Sindh's political autonomy. He not only protected Debal but thwarted the Arab ambition to dominate maritime trade. This triumph reflected the unity of local tribes, strategic acumen, and a deep-rooted commitment to defending the homeland (Chachnama, trans. Mirza Kalich Beg, 1900).

Legacy of Semeh bin Dewach

Semeh bin Dewach's name continues to be honored in Sindh's resistance heritage. He was not merely a governor but a national guardian who defended Sindh's dignity and sovereignty against foreign aggression. His role laid the foundation for Sindh's historical consciousness, national identity, and enduring tradition of resistance.

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Chhato Amrani: A Historical and Sufi Perspective

Abstract

This article provides a historical and Sufi overview of **Chhato Amrani**, a notable Sufi figure from Sindh. Various traditions regarding his identity and life, preserved in Sufi tales, folk narratives, and shrine traditions, are often contradictory. This study examines these contradictions through historical sources, Sufi traditions, political contexts, and architectural evidence. The findings reveal that Chhato Amrani's true identity and historical period remain a subject of scholarly debate, while his shrine and epitaph serve as significant markers of his historical presence.

Introduction

In the spiritual history of Sindh, many Sufi saints and dervishes have been centers of public devotion (Ansari, 1992). Among them, **Chhato Amrani**

occupies an important place. Sources differ: some describe him as a noble of the **Rai dynasty** (450–642 CE) (Al-Baladhuri, n.d./Hitti, Trans.), while others associate him with the **Sumra tribe**, particularly the Thehim clan (Shaikh, 1978).

This article addresses the following research questions:

1. What was Chhato Amrani's true identity?
2. Which historical period can his life and death be linked to?
3. How reliable are the popular stories narrated about him?
4. What insights can be drawn from his shrine and architectural remains?

Origins and Identity

- **Rai Dynasty Affiliation:** Some historians argue that Chhato Amrani was a noble of the Rai dynasty, which ruled Sindh after the Sasanian Empire (Al-Baladhuri, n.d./Hitti, Trans.).

- **Sumra Tribe Affiliation:** Other sources suggest that he belonged to the Sumra tribe, specifically the Thehim family (Shaikh, 1978).

These contradictions prevent any conclusive identification of his origins.

Abbasid Era and Historical Contradictions

Some traditions claim that Chhato Amrani lived during the **Abbasid era** (after 750 CE) and even performed Hajj (Channa, 2005). If so, his association with the Rai dynasty seems improbable, since it had ended by 642 CE.

Other accounts place his death in the **10th–11th century CE**, further strengthening the Abbasid connection.

Popular Tales and Critical Analysis

A well-known folk story narrates that **Raja Dilorai** cast lustful eyes on Chhato Amrani's wife, whereupon the saint cursed the city, which was then

destroyed by an earthquake (Buriro, n.d.).

- Historically, such a Hindu ruler could not have had significant influence during the Abbasid period (Bhatti, 1990).
- The story appears to emphasize the saint's spiritual authority rather than historical accuracy (Eaton, 1984).

Another tradition mentions that during Hajj, Chhato Amrani studied the Qur'an from an Arab woman and later married her (Channa, 2005). This, too, lacks verifiable historical evidence.

Shrine and Architectural Significance

- His shrine is located in **Sehwan**, near the Indus Highway and railway line.
- During the Mughal era, under **Shah Jahan's reign (1628–1658 CE)**, Sehwan's governor Dindar Shah built the dome over the shrine (Buriro, n.d.).

- A Persian inscription at the shrine provides one of the most authentic proofs of his historical presence.

Conclusion

- Chhato Amrani’s identity remains shrouded in contradictions.
- His association with the Abbasid period seems more probable than with the Rai dynasty.
- Popular tales, like that of Raja Dilorai, reflect Sufi imagination rather than historical reality.
- His shrine and Mughal-era architectural evidence constitute credible proof of his historical existence.

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Dodo Soomro: The Heroic Symbol of Sindh’s Resistance and Identity

Introduction

Dodo Soomro remains one of the most revered figures in Sindh's historical and literary imagination. His name evokes courage, sacrifice, and an unyielding devotion to the land and its people. Immortalized in folklore and poetic tradition, Dodo's legacy transcends the boundaries of myth and enters the realm of historical resistance. His story, preserved in the legendary tale of *Dodo Chanesar*, is not merely a narrative of dynastic conflict—it is a testament to Sindh's enduring spirit against imperial aggression.

Historical Context of the Soomra Dynasty

The Soomra dynasty rose to prominence in Sindh following the decline of Arab rule, establishing the first post-Islamic indigenous governance in the region. Their reign, which lasted nearly five centuries, marked a cultural renaissance in Sindhi language, literature, and identity. Dodo Soomro belonged to this lineage and ascended

the throne during the final phase of Soomra power. The dynasty's significance lies not only in its longevity but in its role as a political and cultural bulwark against foreign domination. Under Soomra rule, Sindh experienced a flourishing of local traditions, oral literature, and administrative autonomy.

The Succession Crisis and Rise of Dodo

Dodo was the son of Bhongar Soomro, a prominent ruler of Lower Sindh. Upon Bhongar's death, a dispute arose between his two sons—Dodo and Chanesar—regarding succession. Chanesar, born of a concubine, was initially favored by the royal court, but his impulsive departure from the coronation ceremony led the nobles to crown Dodo instead. This decision, supported by Bhongar's daughter Baghi Bai, reflected not only political pragmatism but also a deeper trust in Dodo's leadership and moral integrity. The succession crisis sowed the seeds

of fraternal conflict that would later escalate into a full-scale war.

The Invasion of Sindh and the Role of Alauddin

The tale of Dodo’s martyrdom is often linked to the invasion led by Sultan Alauddin. While popular narratives associate this with Alauddin Khilji of Delhi, historical scrutiny suggests that the invader was more likely Alauddin Temur Shirin, a ruler from Samarkand. According to Ibn Battuta’s travelogue, Temur Shirin was active in the region around 727 AH (1327 CE), and his presence in Sindh aligns more accurately with the timeline of Dodo’s final battle. Temur Shirin, lured by Chanesar’s promise of wealth and marriage to Baghi Bai, launched a campaign against Sindh, leading to one of the most devastating confrontations in Soomra history.

The Battle and Martyrdom

Dodo Soomro’s response to the impending invasion was marked by strategic foresight and moral clarity. He sent his nephew Nangar Soomro as an envoy to negotiate, but Nangar, embodying the spirit of Sindhi resistance, refused to surrender Baghi Bai and initiated combat. The battle that ensued was fierce and multi-fronted, involving allies such as Jam Abro of Kutch, Haso Sodho of Umerkot, and other tribal leaders. Dodo, aware of the threat to royal women, entrusted their protection to Jam Abro under the ancient Sindhi tradition of *Saam*, which obligated trusted allies to safeguard the honor of women during wartime.

Ultimately, Dodo and his companions fell in battle, their sacrifice immortalized in Sindhi poetry and oral history. His martyrdom occurred on the 10th of Muharram, corresponding to March 27, 1300 CE. His grave lies near the village of Roopa Mari, on the border of Badin district in southern Sindh—a site that continues to be revered as a symbol of Sindh’s resistance and honor.

Ethical and Cultural Dimensions

The concept of *Saam* reflects the deep ethical codes embedded in Sindhi society. It parallels similar traditions in Arab Bedouin and Baloch cultures, where the protection of women's honor during conflict was considered a sacred duty. Dodo's decision to invoke *Saam* and his refusal to compromise Sindh's dignity—even in the face of annihilation—elevates his legacy from that of a mere ruler to a moral exemplar. His story is not just about war but about principled resistance, communal solidarity, and the sanctity of cultural values.

Literary Representation and Symbolism

Dodo Soomro's tale has been preserved through the Sindhi literary genre of *Gaah*, a form of poetic narrative that blends history with emotional depth. Poets have celebrated his courage, Baghi Bai's wisdom, and Nangar's youthful defiance in verses that continue to resonate across

generations. The phrase “Murs ta ko Dodo aahin” (A true man is one like Dodo) encapsulates his symbolic stature in Sindhi consciousness. His story functions as a moral compass, a source of inspiration, and a reminder of the cost of freedom.

Conclusion

Dodo Soomro’s life and martyrdom represent a convergence of history, ethics, and literature. His resistance against imperial aggression, his commitment to Sindh’s sovereignty, and his embodiment of cultural values make him a timeless figure in South Asian history. In an era where historical memory is often fragmented, Dodo’s legacy offers a cohesive narrative of dignity, sacrifice, and identity. His grave in Roopa Mari remains a site of reverence—a silent testament to a hero who chose death over dishonor.

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Baghal Bai: A Symbol of Sindhi Resistance and National Consciousness

Abstract

This article highlights the role and personality of **Baghal Bai**, one of the rare female figures in Sindhi history and literature. She was not only the sister of Dodo and Chanesar but also a symbol of resistance, loyalty, honor, and national consciousness. Baghal Bai embodied political wisdom, poetic expression, and a philosophy of sacrifice, which remain alive in Sindhi collective memory. This paper critically analyzes her resistance strategies, philosophical expressions, and literary image.

Introduction

In the history of Sindh, whenever loyalty, honor, and resistance are recalled, the name of Baghal Bai shines like a beacon. She was not merely the sister of rulers but a living representation of Sindh’s national spirit. Her role symbolizes Sindhi women’s bravery, political awareness, and wisdom (Shaikh, 1992).

Spiritual Bond with the Land

For Baghal Bai, Sindh was not just a homeland but a mother. In her imagination, the waters of the Indus River were equated with a mother’s milk. This illustrates her deep spiritual and emotional bond with Sindh. She considered sovereignty not a personal inheritance but a national trust, and she was willing to sacrifice herself for its protection (Qureshi, 2005).

Resistance and Strategy

Baghal Bai’s resistance was not confined to the battlefield alone. Her strategic wisdom played a vital role in times of crisis. When Alauddin Khilji’s army marched towards Wagah Kot, she disguised women as men to mislead the enemy—a remarkable instance of military strategy (Burton, 1877). This episode also reflects the active role of Sindhi women in national defense.

Philosophy of Loyalty and Honor

Her famous saying:
"I would prefer the death of the nation and the land over such dishonorable survival."
This declaration epitomizes Sindhi women’s philosophy of honor and dignity. Baghal Bai elevated collective identity above individual existence (Memon, 2010).

Literary and Philosophical Representation

In Sindhi literature, Baghal Bai is not only remembered as a heroine but as a

symbol of wisdom, softness, and courage. Although a sister of rulers, she emerged as a leader who could guide her nation during political and social turmoil (Channa, 2017).

Analytical Discussion

Three aspects of Baghal Bai's character are evident:

1. **National Consciousness:** She perceived sovereignty as a collective trust, not a family possession.
2. **Role of Women:** Her strategies placed women at the forefront of national resistance.
3. **Literary Symbol:** She became an eternal metaphor of loyalty, resistance, and sacrifice in Sindhi thought and literature.

Conclusion

Baghal Bai remains an eternal name in Sindh's historical and literary heritage. She symbolizes the political vision,

resistance, and honor of Sindhi women. Her philosophy of loyalty and sacrifice transcends her era and continues to inspire generations.

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Tara Bai: Daughter of Sindh, Guardian of the Throne

When the waves of the Indus shimmered under moonlight, and the walls of the Soomra fort held secrets of time — a

daughter rose to change the course of history.

After the death of Dodo Soomro, silence fell over the fort. His son Sanghar was still a child, and the throne stood vacant. Courtiers exchanged uncertain glances: “Who now?”

Then Tara Bai stepped forward. She raised no sword, shouted no slogans — only walked with grace, wisdom, and quiet confidence. She ascended the throne, and Sindh witnessed for the first time that leadership was not the sole domain of men.

A Woman, A Kingdom

Tara Bai ruled as a mother would care for her children — gently, yet firmly. She established peace, quelled rebellions, and did all that a king would do — but hers was not kingship, it was “queenliness.”

Ministers bowed to her judgment, chieftains pledged loyalty, and the people found solace. She was not just a

ruler — she was the soul of Sindh: soft, yet unyielding.

A Graceful Exit

When Sanghar came of age, Tara Bai stepped down — without conflict, without resistance. Like a candle passing its flame to another, then quietly fading. That was her greatness: to see power as service, and the nation as her child.

A Whisper in History

Some books call her “Zainab,” others “Tara” — but her true identity is the light that still glows in Sindh’s sky. She ruled before Razia Sultana, making her the first female sovereign of the subcontinent — though history never gave her the honor she deserved.

Tara Bai Today

Tara Bai is not just a tale of the past — she is a symbol for today’s woman: capable of leading, sacrificing, and stepping back with dignity. She teaches us that the beauty of power lies in

service, and the essence of leadership is grace.

Koel: A Symbol of Sacrifice and Pride for the Homeland

The Soomra Era and Sindh’s Freedom
The Soomra era in Sindh (1011 CE – 1351 CE) is remembered as a golden chapter of history, marked by freedom, bravery, and political wisdom. After nearly three centuries of foreign Arab rule, Sindh finally regained its independence under the Soomra dynasty. The Soomras not only ruled for 340 years but also left a profound impact on the society, language, literature, and culture of Sindh.

During this time, Sindh’s ports—particularly Lahari Bandar—flourished as international trade centers, making the land prosperous and peaceful. Importantly, the Soomra period was not only defined by the valor of men; women, too, emerged as leaders, warriors, and symbols of dignity. Their

wisdom and courage carved new examples in history, and among them stands the name of Koel, the daughter of Dodo Soomro and the betrothed of Nangar Soomro.

Who Was Koel?

Historical accounts describe Koel as the daughter of Dodo Soomro, betrothed in childhood to Nangar Soomro, the son of Chanesar. Some chroniclers mention her by other names—such as Safiya, Sonal, or Dadli—but most agree that her true name was Koel. In Sindhi tradition, it was common for loved ones to give a child multiple affectionate names, yet “Koel” remained her identity, a name that continues to resonate across Sindh even today.

Koel’s story becomes most prominent during the conflict between Dodo Soomro and Chanesar. While Dodo tried to reconcile with Chanesar by offering not only authority but also the reminder of his daughter’s betrothal, Chanesar

betrayed Sindh by allying with foreign invaders. In stark contrast, his son Nangar stood firm, defending the homeland with unwavering loyalty until he attained martyrdom.

Nangar Soomro and Koel’s Pride

Nangar Soomro embodied the spirit of honor and bravery. Facing the invading forces, he declared that the blood of dignity flowed in his veins and that he would rather sacrifice his life than compromise his honor. True to his word, he fought valiantly against the enemy and laid down his life for Sindh.

When Nangar’s body was brought home, Koel did not wail in despair. Instead, she lifted her head with pride, proclaiming that those who sacrifice their lives for their homeland never truly die; they live forever in the pages of history. She honored her fallen beloved by walking in circles around his body, not as an act of mourning, but as a final salute of love, dignity, and eternal pride.

Koel’s Place in History

In the annals of Sindh, Koel is remembered as a courageous woman who rose above personal grief to uphold the sanctity of her land. She belongs among the legendary women of Sindh—such as Tara Bai, Hamoon Bai, Baghul Bai, Saran, and Malha—who stand as eternal symbols of strength, resistance, and sacrifice.

Conclusion

The story of Koel, daughter of Dodo Soomro, reflects the timeless valor and dignity of Sindhi women. By accepting her beloved Nangar’s martyrdom with pride rather than lamentation, she taught her people that a sacrifice made for the homeland is never in vain.

Ranmal Jarejo: A Hero of Kutch’s Resistance During the Soomra Era

Abstract

Ranmal Jarejo was a valiant tribal leader from the Jareja Samma lineage, settled along the Kutch frontier during the Soomra dynasty’s rule in Sindh. He resisted the invading forces of Sultan Alauddin Khalji and was martyred in battle. This article explores his role within the broader context of Soomra governance, Sindh–Kutch relations, and tribal resistance, drawing from historical sources.

Background of the Soomra Dynasty

The Soomra dynasty emerged as a native ruling power in Sindh following Arab rule, governing southern Sindh and parts of Kutch from the 11th to the 15th century. Their reign marked a revival of Sindhi culture, literature, and political autonomy.

According to Mirza Qulich Beg, the Soomras were originally Rajputs who later embraced Islam. The *Sindhi Encyclopedia* notes that their capitals included Thatta, Nasarpur, Umerkot, and parts of Kutch, where they maintained alliances and occasional conflicts with tribal groups such as the Jarejas, Sodhas, and Baloch.

Sindh–Kutch Relations and the Role of the Jarejas

During the Soomra period, Sindh and Kutch shared not only geographic proximity but also political and tribal ties. The Jarejas, Sodhas, and other clans supported Soomra sovereignty

along the frontier. When foreign forces—particularly the army of Sultan Alauddin Khalji—advanced toward Sindh, tribal leaders in Kutch rose in defense.

Ranmal Jarejo, a prominent figure of this resistance, sent a message to Jam Abro, the Soomra ruler:

“I shall stand before the Turkic army. As long as I breathe, I will not let them reach you.”

This declaration was not only a gesture of loyalty but a political statement of defiance against imperial aggression.

Martyrdom and Symbolic Legacy

Ranmal Jarejo gathered his warriors and confronted the invading army on the path to Kutch. He fought valiantly and was martyred in battle. His sacrifice became a symbolic act of frontier resistance and loyalty to the Soomra state, remembered in oral traditions and folk memory.

Conclusion

Ranmal Jarejo’s legacy exemplifies the spirit of tribal resistance, political loyalty, and cultural pride during the Soomra era. His story reflects the deep-rooted connections between Sindh and Kutch and the role of indigenous leadership in defending regional autonomy. Academic recognition of such figures is essential to preserving Sindh’s historical narrative.

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Abro the Defiant: A Historic Figure of the Indus Valley

For thousands of years, the regions of Gujarat and Rajasthan remained within the borders of Sindh. From the peak of the Indus Valley Civilization to more recent history, areas like Kachh, Bhuj, Kathiawar, Gujarat, and Rajasthan have been politically, socially, and culturally intertwined with Sindh. Even today, Sindhi language and culture breathe vibrantly in these lands.

Large Sindhi communities still reside in these regions, bound by ties of kinship, shared soil, and mutual heritage across both sides of the border. People of Thar Division maintain familial connections with those in Kachh and Gujarat. These lands are still considered part of ancient Sindh, and the local dialect “Kachhki” is recognized as a variant of Sindhi.

The ruling lineage of Kachh belongs to the Jareja clan. Its founder, Jaro son of

Lakho Nangar, was a resident of Thatta and belonged to the Samo caste. Throughout history, Sindh and Kachh have stood by each other. Whenever Sindh faced hardship, the people of Kachh offered support. Likewise, Sindhis have always felt the pain of Kachh as their own.

Today, we speak of one such fearless and valiant figure from Kachh—Abro the Defiant—who stood by Sindh during foreign invasions, offering refuge and protection to its people. He sheltered Sindh’s mothers and sisters, ensuring their honor remained untouched.

Shah Abdul Latif Bhittai paid tribute to this noble soul in these words:

"Abro—handsome, mighty, a Samo of radiant beauty."

The Conflict Between Dodo and Chanesar

According to tradition, Dodo and Chanesar were sons of Bhongar Soomro, rulers of Sindh. Dodo was born of his

granddaughter, while Chanesar was born of his wife from the Loharan caste. After Bhongar’s death, a dispute arose over succession. The decision was left to Bhongar’s eldest daughter, Baghi Bai, who was older than both brothers. She chose Chanesar for the throne, but he left the court without accepting the crown, which was seen as a breach of royal protocol. The nobles, deeming him weak, crowned Dodo instead.

Angered, Chanesar appealed to the Delhi court, luring Alauddin Khilji with the promise of Baghi Bai’s hand in marriage, and returned with imperial forces to invade Sindh.

Nangar’s Heroic Defiance

Upon learning of the impending invasion, Dodo sent Chanesar’s son, Nangar, as an envoy to negotiate. Nangar, a symbol of national pride, refused to offer Baghi Bai in marriage and boldly initiated battle, sacrificing himself and his companions.

Bhago Bhan’s Verse of Honor

When a suggestion arose in Dodo’s court to offer a maid to Alauddin to avoid conflict, Bhago Bhan responded with this verse:

"Even if the maid is taken to Gujarat,
She shall still be called Dodo’s sister."

This verse reflects Sindh’s unwavering commitment to honor, even in the face of danger.

Abro the Defiant – Sindh’s Loyal Ally

Abro the Defiant was one of the Samo chieftains of Kachh, deeply connected to Sindh. He ruled the region of “Wadd Sar,” and was unmatched in strength and bravery. A contemporary of Dodo Soomro, Abro’s era likely spans the late 13th to early 14th century. The battle between Dodo and Alauddin occurred in 1313 CE.

After the Soomros were defeated, Dodo sent the royal women, including Baghi Bai, to Abro in Kachh for protection. Abro accepted the responsibility and prepared for battle.

Abro’s Sacrifice and the Soomro Women’s Resolve

Abro, along with his sons and a small force, fought valiantly, unsettling the enemy ranks. While he was engaged in battle, the Soomro women were placed under the watch of Dungar Rai, with strict orders to never let them fall into enemy hands.

When Abro was martyred, the women, seeing the invading army approach, chose to immolate themselves rather than be captured. The site of their sacrifice later became known as the Shrine of the Satis, where people of Sindh still offer flowers of love and reverence, and hold annual gatherings in their memory.

Closing Reflection

Abro the Defiant is not just a historical figure, but a living symbol of Sindh’s honor, loyalty, and sacrifice. His bravery and the unwavering resolve of the Soomro women remain etched in the collective consciousness of Sindh. This

tale reminds us that when the land is threatened, its sons and daughters rise to defend it—even at the cost of their lives.

Doolah Darya Khan: The Matchless Commander of Sindh

Abstract

This paper explores the remarkable role of Doolah Darya Khan, the legendary general and prime minister of Jam Nizam al-Din of the Samma dynasty in Sindh during the late 15th and early 16th centuries. Originally known as

Qaboolio, a servant in Dewan Lakhdir's household, Darya Khan rose to prominence through his intelligence, loyalty, and military acumen. He not only defended Sindh against foreign invasions, particularly from the Arghuns, but also contributed to the irrigation and architectural development of the region. His life reflects the values of loyalty, bravery, and strategic wisdom that made him a pivotal figure in Sindh's history. This study analyzes his early life, political and military career, socio-economic contributions, and eventual martyrdom at Khanwah in 1520 CE, as recorded in classical and modern historical works (Lakho, 2004; Rashdi, 1956; Masumi, 1600; Tahiri, 1940).

Introduction

Sindh's history during the Samma dynasty (1351–1524 CE) is marked by resilience and strong leadership. Among its most celebrated figures is **Doolah Darya Khan**, whose legacy as a general, prime minister, and patriot remains unparalleled (Lakho, 2004). His

life story demonstrates the dynamic intersection of loyalty, governance, and military resistance in medieval Sindh.

Early Life and Rise to Prominence

Darya Khan's original name was **Qaboolio**, a young servant in the household of Dewan Lakhdir. His wit and foresight impressed Jam Nizam al-Din when he cleverly ensured the ruler's safety during a hunting expedition by tempering water with straw, preventing harm from excessive thirst. Captivated by his intelligence, Jam Nizam al-Din purchased Qaboolio, renamed him Darya Khan, and groomed him with training and education (Rashdi, 1956). Eventually, he rose to the rank of **Prime Minister and Commander-in-Chief**, later receiving the honorary title of "Mubarak Khan."

Political and Military Role

As a military commander, Darya Khan successfully defended Sindh against the

Arghun threat. In 1486 CE, Shah Beg Arghun seized the fort of Sibi, but Darya Khan retaliated by killing his brother, Sultan Muhammad Arghun, restoring Sindh's security (Lakho, 2004). His political influence grew after Jam Nizam al-Din's death in 1508, when young Jam Feroz ascended the throne. Darya Khan effectively managed state affairs during the ruler's minority, consolidating both governance and defense (Masumi, 1600).

Contributions to Irrigation and Architecture

Darya Khan's legacy extends beyond the battlefield. He is credited with significant **irrigation projects**, including the excavation of the *Khanwah Canal*, which transformed barren lands into fertile fields around Sakro and adjoining regions (Lakho, 2004). His architectural patronage is also visible; the construction of Jam Nizam al-Din's mausoleum at Makli, though attributed to Jam Feroz, is believed by scholars such as Pir Husamuddin Rashdi (1956) to have

been initiated under Darya Khan's supervision.

Conflict with Jam Feroz and Political Turmoil

Despite his loyalty, Darya Khan's relationship with Jam Feroz deteriorated due to court intrigues and the ruler's indulgence in luxury. Disheartened, Darya Khan withdrew to his estate in Gaha. During this period, rival claimant Jam Salahuddin, with the backing of Sultan Muzaffar Shah II of Gujarat, invaded Sindh in 1512 CE. Eventually, Jam Feroz, with his mother's mediation, persuaded Darya Khan to return and lead his forces. Through strategic maneuvering, Darya Khan deceived Salahuddin into retreat, restoring Jam Feroz to power (Tahiri, 1940).

The Final Battle and Martyrdom

Court rivals, envious of Darya Khan's influence, conspired with Jam Feroz's mother to invite Shah Beg Arghun

against him. In 1520 CE, Shah Beg's forces confronted Darya Khan at **Khanwah**, ironically a canal Darya Khan himself had constructed. Despite being abandoned by Jam Feroz, Darya Khan fought valiantly, sustaining a mortal arrow wound to his throat. He embraced martyrdom on 22 December 1520 CE (11 Muharram 927 AH) while defending his homeland (Masumi, 1600). His tomb stands at Makli Hill, near Thatta, as a symbol of Sindh's sacrifice and resistance.

Conclusion

Doolah Darya Khan's life epitomizes the qualities of intelligence, loyalty, courage, and dedication to homeland. From humble beginnings as Qaboolio to becoming the backbone of the Samma dynasty, his legacy transcends military achievements, extending into social, agricultural, and cultural domains. His martyrdom at Khanwah remains a defining moment in Sindh's struggle against foreign domination, symbolizing the timeless spirit of resistance.

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Jam Babino: Champion of Sindh’s Political Resistance

Jam Babino, also known in historical records as “Jam Banbhanio” and “Jam Banhan Bheeno,” was a prominent ruler of the Samma dynasty in Sindh. His reign was marked by fierce resistance against the political and military interference of the Delhi Sultanate. His leadership exemplified not only military

valor but also strategic diplomacy and unwavering patriotism.

Rise to Power

Jam Babino was the son of Jam Ferozuddin Unar and ascended the throne of Sindh in 1353 CE following his father’s death. His uncle, Jam Juno, shared power with him, and together they worked to consolidate the Samma rule. At the time, the Delhi Sultanate had appointed governors in key cities like Sehwan, Bukkur, and Nasarpur, while the Samma influence was limited to the southern region of Laar.

Tensions with the Delhi Sultanate

Sultan Feroz Tughlaq of Delhi sought to undermine the Sammas by supporting Hamir Soomro, a rival claimant to the throne. He instructed the governors of Gujarat and Multan to assist Hamir in reclaiming power in Sindh. Jam Babino, a courageous and patriotic leader, was firmly opposed to foreign interference and remained committed to defending Sindh’s sovereignty.

Military Campaigns and Resistance

In 1359 CE, following Feroz Tughlaq's failed campaign in Bengal and his six-month entrapment in the dense forests of Nagpur, Jam Babino seized the opportunity to advance his forces toward Multan. He launched minor attacks in Sehwan to incite rebellion among the populace. Meanwhile, the Delhi-appointed viceroy of Multan, Ain-ul-Mulk Mahru, attempted to sow discord among the Sammas and intensified efforts to reinstate Hamir Soomro. In 1364 CE, a decisive battle took place near Umerkot between Jam Babino and Hamir Soomro. According to some accounts, Hamir was killed in the battle; others suggest he fled toward Kutch.

Naval Warfare and Sindh's Victory

In October 1365 CE (Safar 767 AH), Feroz Tughlaq launched a massive invasion of Sindh with 80,000 troops and 500 naval ships. The Sindhi forces mounted a fierce resistance, decimating the Delhi fleet and forcing the Sultan to retreat toward Gujarat. During the retreat, the people of Kutch also

attacked the foreign army, inflicting heavy losses.

Diplomacy and Strategic Settlement

In 1368 CE (770 AH), another invasion followed, causing significant damage to the Sindhi army, though they ultimately prevailed. The Delhi Sultanate, employing diplomatic tactics, involved the revered Sufi saint Makhdum Jahaniyan Jahangasht—spiritual guide of the Sammas—to mediate. A treaty was reached: Jam Babino and Jam Juno would reside in Delhi, while their heirs would continue ruling Sindh. In return, the Sammas agreed to pay annual tribute to the Sultanate, thereby maintaining their dominance in Sindh .

Legacy and Conclusion

Jam Babino ruled Sindh for 15 years. Despite the treaty with Delhi, his reign remains a symbol of Sindh’s political autonomy, resistance, and strategic acumen. The Samma dynasty’s cultural and political supremacy endured, leaving a lasting imprint on Sindh’s historical narrative.

Jam Kara’iro: A Social Rebel of Sindh and Kutch

Abstract

This article explores the life, character, and historical significance of Jam Kara’iro (Jam Kara’il, son of Jam Penghar Samo), a prominent figure of Sindh and Kutch. Originating from the Abro Samo lineage, Jam Kara’iro was known for his sensitivity, compassion, and resistance against the feudal oppression of his time. By redistributing wealth from the elites to the poor, he earned the reputation of a “noble thief.” His actions symbolized social justice and defiance against unjust rulers. Despite his courage and public support, he was ultimately betrayed and killed through a royal conspiracy. His legacy

endures in Sindhi folklore, poetry, and history, where he is remembered as an emblem of resistance and equality (Soomro, 2009).

Introduction

The history of Sindh and Kutch is filled with figures who stood against injustice and defended the rights of the poor. Jam Kara’iro is one such remarkable personality. Unlike rulers and elites who exploited the masses, he rose as a rebel, embodying the values of generosity and justice. His story is preserved in both historical accounts and Sindhi folklore (Lakho, 1999).

Background of Jam Kara’iro

Jam Kara’iro’s real name was Jam Kara’il, son of Jam Penghar Samo. He hailed from the Abro Samo community of Kutch, where his father was a tribal chief. From a young age, Kara’iro was known for his sensitivity and empathy toward the poor. Observing the cruelty

of feudal lords and rulers, he began a life of defiance (Khoso, 1984).

Social Rebellion and Compassion

Jam Kara’iro openly challenged the elites by plundering their wealth and redistributing it among the needy. Unlike ordinary bandits, he would send advance notice before raiding any palace or mansion. Even under strict security, he would succeed in his attempts, earning admiration from common people. He was particularly known for his respect towards women; he never snatched jewelry or dowry items. Instead, he would offer shawls (potis) to women before taking wealth from their households. These qualities earned him the title of “Sarho Chor” (the Noble Thief) (Soomro, 2009).

Marriage and Migration to Sindh

During his ventures, Jam Kara’iro encountered Saro Singhar, a wealthy man of Sindh. Saro arranged Kara’iro’s marriage with his daughter Kapori.

Later, Kara’iro migrated to Nara in Umerkot district, Sindh, with his father-in-law. His departure from Kutch was interpreted by rival elites as an act of cowardice, which challenged his pride and honor (Lakho, 1999).

Betrayal and Martyrdom

Determined to prove his courage, Kara’iro returned to Kutch and boldly informed the Raja that he would raid his palace on a particular night. The Raja prepared a deadly trap by digging trenches and setting fire to dry grass around the palace. Kara’iro, trapped by suffocating smoke, fell into a trench and was killed by the guards. His head was severed and sent to his father-in-law, Saro Singhar, while his body was buried locally (Khoso, 1984).

The grief of his widow, Kapori, became legendary and is immortalized in Sindhi oral tradition. Shah Abdul Latif Bhittai, the great poet of Sindh, remembered Kara’iro’s struggle and martyrdom in his verses:

“I searched all of Keenjhar for Kara’il’s footprints;
The brave men who once resisted have all departed.”
(Soomro, 2009, p. 472)

Conclusion

Jam Kara’iro’s life represents a powerful symbol of social justice, compassion, and resistance in Sindhi history. His defiance against rulers and redistribution of wealth to the poor earned him a place in people’s hearts as the “Noble Thief.” His sacrifice against tyranny continues to inspire collective memory, literature, and cultural identity in Sindh.

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Jam Nizamuddin Samo (Jam Nando): The Last Ruler of

the Samma Dynasty in Sindh

Abstract

This paper explores the reign of Jam Nizamuddin Samo, popularly known as *Jam Nando*, the last great ruler of the Samma Dynasty in Sindh. His rule, spanning from 866 AH/1461 CE to 914 AH/1508 CE, was marked by political stability, economic prosperity, intellectual patronage, and religious tolerance. Under his half-century reign, Sindh flourished as a center of learning and spirituality, while peace and justice prevailed across the land. This study highlights his character, statesmanship, and contributions toward strengthening administrative institutions and fostering both Islamic and non-Muslim communities.

Introduction

Jam Nizamuddin Samo, affectionately called *Jam Nando*, was the last independent ruler of Sindh under the Samma Dynasty. His reign is remembered not only for political authority but also for his piety, justice, and service to his people (Maqbul, 2005). Historians describe his era as one of prosperity, security, and intellectual growth.

Character and Governance

Jam Nando was regarded as a pious, just, and capable ruler. His reign was characterized by order, prosperity, and high ethical values (Shaikh, 2010). According to the Persian chronicle *Ma'athir-i-Rahimi*, "Among the rulers of Sindh, nay, among the rulers of Hindustan, none equaled him in virtue and conduct" (Qureshi, 1999, p. 112). This testimony serves as a major recognition of his exceptional stature.

Intellectual and Literary Patronage

Under Jam Nando, Thatta became a prominent center of religious and intellectual activities. Scholars, poets, and Sufis from Persia, Khorasan, and Central Asia sought refuge and patronage in Sindh. Among them were the students of Jalal al-Din Dawani—Mir Shams and Mir Muin—who significantly contributed to the spread of Islamic learning (Memon, 2002). Sources such as *Tuhfat al-Kiram* and *Makli Nama* reveal how Sindh witnessed unprecedented educational progress during his era (Burton, 1877).

Religious Tolerance and Benevolence

Jam Nando's policies extended beyond the Muslim community. Hindus were granted key administrative posts, and common Hindus lived with the same peace and prosperity as their Muslim counterparts (Lakho, 1982). His reign was free of sectarian disputes, making it a unique example of religious harmony.

Meritocracy and Institutional Reforms

Jam Nando displayed exceptional talent in recognizing and nurturing capable individuals. He raised Doolah Darya Khan from obscurity to the position of prime minister and commander-in-chief (Ansari, 1975). Similarly, his minister Dilshad Khan implemented effective reforms in Bukkur, leaving a legacy of sound governance. These policies reinforced the institutional framework of the Samma state.

Regional and International Relations

Jam Nando’s reign coincided with powerful contemporary rulers such as Bahlul Lodi in Delhi, Sultan Mahmud Begarha in Gujarat, and Shah Husayn Bayqara in Khorasan (Maqbul, 2005). These contemporaries not only enhanced regional prestige but also made Sindh part of a broader network of cultural and political exchange.

Death and Legacy

Jam Nizamuddin Samo passed away in 1508 CE. Following his death, internecine conflicts between his sons weakened the Samma rule, and by 1520 CE, the Arghuns conquered Sindh (Shaikh, 2010). His tomb at Makli, celebrated in *Makli Nama*, stands as an outstanding specimen of architectural brilliance (Burton, 1877).

Conclusion

Jam Nizamuddin Samo (Jam Nando) was a ruler whose reign epitomized peace, prosperity, intellectual patronage, and communal harmony. His legacy highlights the potential of just governance and religious tolerance in building a flourishing society. Despite the eventual decline of the Samma Dynasty, his contributions remain a shining chapter in Sindh’s history.

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Makhdoom Bilawal: A Symbolic Martyr of Sindh’s Resistance

Makhdoom Bilawal: A Symbolic Martyr of Sindh’s Resistance

Introduction

In the historical landscape of Sindh, Makhdoom Bilawal stands as a towering figure of resistance, religious integrity, and national pride. His martyrdom was not merely the result of political conflict but a reflection of Sindh’s spiritual consciousness and defiance against foreign domination. This article explores his life, ideology, and the circumstances surrounding his death through a scholarly lens.

Historical Background

Makhdoom Bilawal was born in the village of Talti, in present-day Jamshoro district, on 16 June 1451 CE (856 AH). His father was Makhdoom Hasan, and his grandfather, Makhdoom Muhammad Idris Samoon, was the ruler of Lasbela (Lakho, 1871). Some historians claim his lineage connects to Thatta's royal family, but Dr. Ghulam Muhammad Lakho asserts that he belonged to the ruling Jam family of Lasbela.

Confrontation with the Arghuns

During the reign of Jam Feroz, Shah Beg Arghun invaded Sindh and passed through the region near Baghban. Makhdoom Bilawal and his disciples resisted the incursion, forcing Shah Beg to retreat and negotiate with Jam Feroz for control over Sehwan (Masumi, 1595). To consolidate his rule, Shah Beg sought support from various local rulers. Makhdoom Bilawal, opposing this illegitimate occupation, launched a public campaign urging resistance.

Religious Allegations and Martyrdom

As Makhdoom Bilawal's influence grew, Shah Beg Arghun perceived him as a threat. A conspiracy was devised: a cobbler was instructed to craft a pair of shoes containing pages from the Holy Qur'an, which were then presented to Makhdoom Bilawal as a gift. Though he never wore them, false witnesses were produced, and he was accused of blasphemy (Wafai, 1936). Religious scholars were manipulated into issuing a fatwa for his execution.

When asked to defend himself, Makhdoom Bilawal declined. He was executed by being crushed in an iron oil press, starting from his feet. Before his death, he requested, "Do not place my head first in the press—let my feet enter first, so I may gaze upon my homeland until the last breath." His disciples buried his remains at the site of martyrdom. This event occurred on 1st Muharram, 929 AH (1522 CE).

Philosophical and Ethical Principles

Makhdoom Bilawal’s teachings emphasized:

- Separation of religion and politics
- Rejection of monetary offerings from disciples
- Advocacy for simple living and self-sustenance
- Opposition to foreign rule and religious exploitation (Syed, 1984)

He instructed his disciples to earn their livelihood through honest work and forbade luxurious clothing, food, and housing. Even after death, he requested no shrine or mausoleum be built over his grave.

Literary and Cultural Legacy

Sufi poet Sachal Sarmast commemorated his martyrdom in a kafi:

“Bilawal was crushed in the oil press,
yet triumphed in the battlefield.”
(Sarmast, n.d.)

Other poets and scholars, including Qazi Hidayatullah Mushtaq and Rakheel

Shah Soofi, wrote elegies and verses honoring his sacrifice (Mushtaq, 1940).

Conclusion

Makhdoom Bilawal’s martyrdom remains a powerful symbol of Sindh’s spiritual resilience and political defiance. His life and teachings continue to inspire generations committed to justice, simplicity, and national dignity.

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Sareeman Khan Chandio: A Tribal Commander and Patriot of the Samma Dynasty Era

Introduction

The Samma Dynasty (1351–1521 CE) represents a pivotal era in Sindh's history, marked by tribal consolidation, cultural flourishing, and strategic resistance against foreign invasions. Among the many valiant figures who defended Sindh's sovereignty, Sareeman Khan Chandio stands out as a tribal commander whose contributions during Jam Nando's reign were both militarily significant and politically transformative. His role in resisting the Arghun invasion and his subsequent rise as a landholding tribal leader reflect the complex interplay between warfare, governance, and tribal identity in premodern Sindh.

Historical Context: Arghun Invasions and Sindh's Defense

During the reign of Jam Nando (1461–1508 CE), the Arghun ruler of Kandahar, Mir Zu'n-Nun Beg, sought to expand his influence into Sindh due to

shifting political dynamics in Central Asia. In 1485 CE, his son Sultan Muhammad launched an attack on Sibi, a frontier town under Sindh's control. The Sindhi governor Bahadur Khan was defeated and forced to retreat (Chiefa Coins, n.d.).

In response, Sindh's military leadership reorganized its defenses. In 1490 CE, the legendary commander Dollah Darya Khan led a large force to reclaim Sibi. Sultan Muhammad Arghun was killed in battle, and Sindh reasserted its sovereignty over the region (Wikipedia contributors, n.d.). Sareeman Khan Chandio played a crucial role in this campaign, mobilizing not only his own tribe but also allied groups to support Darya Khan's army (Ruk Sindhi, 2023).

Land Grant and Honorific Title: Political Recognition

In recognition of his bravery and strategic support, Jam Nando—on Darya Khan's recommendation—awarded Sareeman Khan a substantial land grant and conferred upon him the

honorific title “Ghaibi Khan” (Baluch, n.d.). According to Dr. Nabi Bakhsh Khan Baluch, this grant was issued in 1501 CE (907 Hijri) and included territories such as the Baghban region, the Kirthar mountain range, the Gaj River basin, and the hunting grounds of Makhdum Bilawal.

Dr. Memon Abdul Majid Sindhi further confirms that the grant was located in the area now known as Larkana, which came to be called “Chandka Pargana” in honor of the Chandio tribe’s growing influence. The original sanad (grant document) remains preserved with the Chandio nobility and details 14 administrative units, including Panch Phir, Tashok Basham, Koh-e-Halar, Mazarani, Badamani, Lilan, Chanesar, and Bambhino (Sindhi, 2012).

Tribal Legacy and Political Continuity

Following Sareeman Khan’s death, his son Wareel Khan succeeded him as tribal chief. This lineage continued through Nawab Ghaibi Khan, Nawab

Ahmed Sultan, Nawab Shabbir Ahmed, and the present-day tribal leader Nawab Ahmed Chandio (Bhatti, 2021). The Chandio tribe's influence led to the naming of the region as "Chandka," which remained significant during the Mughal era under the Bakhar Sarkar and continued into the Kalhora period with the establishment of Larkana city.

Analysis: Tribal Politics and Patriotism Intertwined

Sareeman Khan Chandio's legacy exemplifies the fusion of tribal leadership, military valor, and regional governance. His contributions to Sindh's defense against foreign invasion, his recognition through land and title, and his role in shaping the political geography of northern Sindh reflect a broader narrative of indigenous resistance and state-building. His story underscores the importance of integrating tribal histories into mainstream historiography and preserving them through scholarly research and public memory.

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Jam Odhar Samo: A Loyal Ally of the Soomras

Abstract

Jam Odhar Samo was one of the brave and hospitable chiefs of Sindh who stood in solidarity with the Soomras

during their conflict with Alauddin’s forces. After the martyrdom of Dodo Soomro, when the Soomras migrated towards Kutch, Odhar warmly welcomed them in his territory despite warnings from his mother to avoid involvement. Odhar, living up to the meaning of his name, which signifies bearing the burdens of others, provided support to the Soomras. He fought Alauddin’s forces for ten consecutive days and was martyred on the eleventh. This paper analyzes Jam Odhar’s personality, hospitality, loyalty, and military valor as preserved in Sindh’s history and poetry.

Introduction

The history of Sindh is filled with tales of brave warriors and loyal chiefs. Among these figures, Jam Odhar Samo holds a distinct place for his steadfast loyalty to the Soomras. His decision to aid the Soomras at a time when many other chiefs refrained from supporting them reflects his remarkable courage and generosity (Mirza, n.d.).

Background

Following the martyrdom of Dodo Soomro, the Soomras moved towards Kutch. On their way, they arrived in Jam Odhar Samo's territory. While other chiefs avoided extending hospitality to the Soomras, Odhar welcomed them and pledged his support. His mother, fearing the wrath of Alauddin Khalji, discouraged him from hosting the Soomras. However, Odhar justified his decision by referring to the meaning of his name—"Odhar," signifying one who shoulders the burdens of others. This symbolic explanation demonstrated his firm commitment to honor and loyalty (Sindhi Adabi Board, 2002).

Loyalty and Hospitality

Jam Odhar was renowned for his generosity and hospitality. His famous saying was later preserved in verse:

"Odhar shoulders the burdens of all, yet no one shoulders Odhar's.
If you wished me another name,

mother, you should have chosen differently."

This expression highlights Odhar’s firm resolve to stand by the Soomras regardless of consequences (Bhutto, 1985).

Battle Against Alauddin’s Forces

According to traditional accounts, Jam Odhar fought against Alauddin Khalji’s army for ten days alongside the Soomras. On the eleventh day, he was martyred on the battlefield, symbolizing the ultimate sacrifice for loyalty and friendship (Sindhi Adabi Board, 2002). His resistance became a source of inspiration for later generations.

Jam Odhar in Shah Abdul Latif’s Poetry

Shah Abdul Latif Bhittai immortalized Odhar in his poetry, portraying him as a generous, brave, and hospitable figure:

"You are Odhar, the true Odhar,
a shelter, a flame of courage.
Here your tent is ever open,
a refuge for the weary who arrive at
Abro's place."

(Mirza, n.d., p. 472)

This poetic tribute reflects Odhar's role as a symbol of Sindhi hospitality and valor.

Conclusion

Jam Odhar Samo remains a significant figure in Sindh's history. His loyalty to the Soomras, his resistance against Alauddin's forces, and his hospitality towards the oppressed make him a timeless symbol of bravery and generosity. His legacy, celebrated in folklore and poetry, illustrates the enduring values of loyalty and honor in Sindh's cultural heritage.

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Jam Rahu: Generous Ruler of Sindh

Abstract

Jam Rahu, a ruler belonging to the Samma dynasty, holds a prominent place in the history of Sindh as a generous and benevolent monarch. Despite ruling the Dherak region, he not only strengthened his state politically but also set a remarkable example socially and culturally. His reign was marked by generosity, hospitality, and public service, for which he was honored with the title *“Datar”* (the Generous).

This article provides an academic review of Jam Rahu’s political expansion, cultural and literary legacy, as well as the architectural heritage carried forward by his successors. The analysis highlights Jam Rahu as a ruler who combined political wisdom with humanitarian values, leaving a lasting impact on Sindh’s history and culture.

Political Expansion and Administrative Wisdom

Jam Rahu, the ruler of Dherak, expanded his dominion from *Naro* in the north to *Khario* in the south and *Badam* in the west. This territorial expansion reflects his political vision and administrative capabilities. His reign emphasized peace, development, and welfare of the people, attracting individuals from various regions to his court (Shaikh, 2019).

Literary and Cultural Heritage

Jam Rahu’s generosity and noble character were not only acknowledged

by historians but also by poets, bards, and Sufi saints. Shah Abdul Latif Bhittai, the great Sufi poet, mentioned Jam Rahu in his poetry, praising his open-heartedness and hospitality. These verses stand as timeless evidence of Jam Rahu's benevolence and have been immortalized in Sindhi literature (Mumtaz, 2021).

Successors and Architectural Legacy

After Jam Rahu, his son Jam Dasro ascended the throne and constructed a large fort in Nari Pat. The ruins of this fort, located near the modern-day *Shadi Palli railway station*, still survive as a testament to the architectural and political significance of that period (Khoso, 2020).

Analytical Discussion

Jam Rahu's legacy can be analyzed from multiple perspectives:

1. **Political Perspective:** His rule demonstrates administrative wisdom and the ability to maintain stability and trust.
2. **Social and Cultural Perspective:** Principles of generosity, hospitality, and public welfare established him as a beloved ruler.
3. **Literary and Sufi Perspective:** His remembrance in Shah Latif's poetry illustrates his deep cultural and spiritual recognition.
4. **Architectural Perspective:** The fort built by his son symbolizes the political and cultural strength of Jam Rahu's era.

Through these dimensions, Jam Rahu emerges as a ruler who embodied both statesmanship and humanity, ensuring his place in the cultural and historical memory of Sindh.

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Jam Rawal: A Historical Analysis

Abstract

Jam Rawal holds a significant position in the history of Sindh, Kutch, and Saurashtra. Around 1535 CE, he ruled the northern coastal region of Kathiawar. His era was marked by political conflicts, internal rivalries, and confrontations with local rulers. Through military strength and strategic planning, Jam Rawal established his rule over Kutch and Saurashtra. In 1540 CE, he founded the city of Jamnagar, which later became a vital political and cultural center in the region. This paper explores Jam Rawal's political strategies, military campaigns, and historical legacy.

Introduction

Jam Rawal was a prominent ruler in the history of Sindh and Kutch who consolidated power through his military skills and political acumen. His name is particularly associated with the political and cultural transformation of Kutch and Saurashtra (Shaikh, 1990).

Historical Background

Jam Rawal was the son of Jam Lakhi, who ruled the northern coastal region of Kathiawar. According to historical traditions, Jam Lakhi besieged Pawagadh and several other forts, bringing twelve villages under his control. However, he was assassinated due to internal family rivalries (Qureshi, 2001).

Political Strategies of Jam Rawal

After the death of his father, Jam Rawal narrowly escaped and seized control of Kutch. Meanwhile, Hamir’s sons, Khengar and Sahib Ji, established ties with the Mughal emperor Humayun and launched a campaign against Kutch. In response, Jam Rawal killed his uncle Tamachi and captured Tarol, thereby strengthening his political authority (Asani, 2005).

Foundation of Jamnagar

In 1540 CE, Jam Rawal founded the city of Jamnagar, which soon became the center of his rule. The city served not only as a military and administrative hub but also as an important center of trade and cultural development (Ansari, 2010).

Rule over Saurashtra

Jam Rawal remained the ruler of Saurashtra until 1548 CE. By overcoming his family rivals and political opponents, he consolidated his power in the region. His rule marked the beginning of a new political order in Kutch and Saurashtra (Memon, 2015).

Conclusion

Jam Rawal was an influential figure in the history of Sindh, Kutch, and Saurashtra. His military leadership and political strategies enabled him to secure lasting control over the region. The foundation of Jamnagar stands as one of his greatest achievements, symbolizing his enduring historical

legacy. Despite political unrest and familial conflicts, Jam Rawal played a pivotal role in shaping the political dynamics of the region.

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Jam Salahuddin: A Forgotten National Leader of Sindh

Abstract
Jam Salahuddin, a prominent political and military figure of the Samma dynasty, sacrificed his life for the freedom and autonomy of Sindh. Although there were shortcomings in his strategies, his bravery, struggle, and

martyrdom remain a memorable example of national resistance in Sindh’s history. This article critically reviews Jam Salahuddin’s life, his political role, and the attitude of historians towards his legacy.

Introduction

The Samma era in Sindh’s history was marked by political stability, economic prosperity, and social reforms under the rule of the Jams (Shaikh, 1953). Jam Salahuddin, the grandson of Jam Sanjar, was widely known for his wisdom, charm, and ruling abilities (Qani, 1880). However, historians have largely overlooked his contributions. The aim of this article is to highlight Jam Salahuddin’s political role and to underscore his importance in Sindh’s historical narrative.

Historical Background

Jam Sanjar, the grandfather of Jam Salahuddin, was considered a wise and people-friendly ruler of Sindh. He

introduced administrative reforms to eliminate bribery and established political alliances with Sultan Mahmud Begada (Lari, 1994). His rule extended as far as Multan, and his reign is remembered as a period of peace and prosperity (Burton, 1877).

After the death of Jam Nizamuddin Nando (1508 CE), a succession struggle emerged between Jam Salahuddin and Jam Feroz for the throne of Thatta. Doolah Darya Khan, the loyal minister of Jam Nando, supported Jam Feroz and placed him on the throne, while Jam Salahuddin was deposed (Shaikh, 1953).

Jam Salahuddin’s Political Struggles

(1) The First Occupation of Thatta

After seeking refuge in Gujarat, Jam Salahuddin, with the support of Sultan Muzaffar, launched an attack on Thatta with a large army. Jam Feroz fled without resistance, and Jam Salahuddin temporarily captured the city. However, due to Darya Khan’s strategies, Salahuddin once again lost the throne (Lari, 1994).

(2) Conflict with Darya Khan
Although reconciliation between Jam Salahuddin and Darya Khan was possible, the opposition of his advisor Haji led to war. Using political maneuvering, Darya Khan forced Jam Salahuddin to abandon Thatta (Shaikh, 1953).

(3) Final Resistance against the Arghuns
When the Arghuns invaded Sindh and Darya Khan was martyred, Jam Salahuddin once again rose to defend Sindh's independence. With the support of the Sodhas and the Jarejas, he led a strong army against the Arghuns. In 1520 CE, during the fierce battle of Jhalar, Jam Salahuddin was martyred alongside his son and companions (Qani, 1880).

Historians' Attitude

Historians have often reduced Jam Salahuddin to a mere "claimant to the throne." For instance, Molai Shaidai did not even clearly mention his father's name (Shaikh, 1953). In contrast, Darya

Khan has been portrayed as a national hero and symbol of loyalty. This reflects a biased historiographical approach that overlooks Jam Salahuddin’s sacrifices.

Analytical Discussion

Jam Salahuddin’s personality should be evaluated from two perspectives:

- **Political incompetence and strategic flaws** – His reliance on incapable advisors led to repeated failures.
- **National sacrifice and bravery** – Despite political setbacks, he continued to fight for Sindh’s freedom until his martyrdom.

This demonstrates that Jam Salahuddin should not be remembered merely as a “contender for the throne,” but also as a national fighter and patriot.

Conclusion

Jam Salahuddin was one of the brave rulers of Sindh who has been largely

neglected by historians. His struggle for the throne, conflicts with Darya Khan, and martyrdom against the Arghuns represent a significant chapter in Sindh’s history. His legacy must be preserved as that of a national hero to ensure justice in Sindh’s historical memory.

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Lakho Phulani: The Warrior Who Organized Guerrilla Resistance Against Tyranny

Abstract

This article explores the life and resistance of **Jam Lakho Phulani**, a celebrated warrior of early Sindh who became a symbol of defiance against injustice and tyranny. Lakho Phulani, remembered in Sindhi oral traditions and by Shah Abdul Latif Bhittai in his poetry, was a ruler of Kutch and a heroic figure who fought against oppressive rulers through guerrilla warfare. The study highlights his socio-political role, cultural contributions, traditions, and the enduring legacy that marks him as one of Sindh’s most iconic heroes.

Introduction

Sindh, as historically known, extended far beyond its present geographical boundaries, encompassing regions of Punjab, Balochistan, Rajasthan, Gujarat, and Kutch. Within this larger Sindh, **Jam Lakho Phulani** emerged as a notable warrior and ruler in the 13th–14th centuries (Ahmed, n.d.; Burgess, 1876). His legacy remains deeply embedded in Sindhi folklore, music, and historical traditions, where he is revered as one of the “Seven Warriors” sung by Shah Abdul Latif Bhittai (Bhittai, 2010).

Historical Background

Lakho Phulani was born to **Jam Phul**, a renowned chief of Kutch, and his mother was **Sonal Bai**. His residence was in *Shekhani Ghari*, near Lake Shakoor, a 120-square-mile expanse nourished historically by the Sangro River and the Puran River (Ahmed, n.d.). Scholars differ on his exact

period; however, James Burgess (1876) dates his rule between 1320–1344 CE, aligning him with the late **Soomra dynasty** in Sindh.

He established his capital at **Kapilgram**, naming its fort **Kera Kot** after his sister, where he also constructed a Shiva temple (Ahmed, n.d.). His fame spread across Kutch, Gujarat, Marwar, and Sindh.

Guerrilla Resistance Against Tyranny

During the reign of **Rai Khengar of Jareja**, Lakho Phulani rose against state oppression. The immediate cause was the unjust killing of his loyal companions Jaso and Jasraj by wealthy Raibari tribesmen. Instead of delivering justice, Rai Khengar declared Lakho guilty. Outraged, Lakho declared rebellion, organizing a **guerrilla campaign** against the Raibaris and Rai Khengar (Ahmed, n.d.).

Shah Abdul Latif Bhittai immortalized these struggles in his poetry,

presenting Lakho not as a bandit but as a just warrior resisting tyranny (Bhittai, 2010). Lakho was described as a patron of the poor, generous to artisans such as the Oads, whom he commissioned to build forts, reservoirs (*Lakhisar* and *Bilasir*), and public works.

Cultural Traditions and Folk Narratives

Folklore emphasizes Lakho's generosity and sense of justice. For instance, during his marriage journey, when bridal goods were washed away in the River Puran at Amri, he declared the dried clothes as the **first wedding dowry** to the people, a gesture still remembered in Sindhi tradition (Bhittai, 2010).

Another tale recalls Lakho's unwavering commitment to his word. Having vowed to cut the tongue of anyone bringing him the ill news of his father's death, he fulfilled his promise by symbolically cutting his own tongue upon hearing the veiled message from a wandering fakir (Ahmed, n.d.).

Death and Legacy

The circumstances of Lakho Phulani's death remain debated. Some traditions hold he fell in battle against **Rathore ruler Siyaji of Marwar**, while others suggest he died fighting invasions led by **Solanki ruler Mulraj of Gujarat** (Burgess, 1876). Regardless, his martyrdom is celebrated as an act of valor for the homeland.

Today, Lakho Phulani symbolizes Sindh's historical resistance against oppression. His legend continues to thrive in Sindhi oral traditions, Shah Abdul Latif's poetry, and cultural memory, marking him as a timeless hero of South Asia.

Conclusion

Jam Lakho Phulani represents the archetype of a warrior-king who resisted tyranny through courage, justice, and generosity. His guerrilla struggles, cultural patronage, and

enduring presence in Sindhi folklore affirm his status as one of Sindh's immortal heroes. His story exemplifies resistance not as banditry but as a fight for dignity and justice, leaving a legacy that transcends political boundaries.

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Budamani Punro: A Heroic Figure in the Resistance Literature of Sindh

Abstract

This essay examines the historical and folkloric figure of Budamani Punro, a celebrated warrior of Sindh whose resistance against the Argun invaders epitomizes the themes of bravery, sacrifice, and fidelity. Drawing upon oral traditions, historical chronicles, and the poetry of Shah Abdul Latif Bhittai, the study contextualizes Punro as both a historical actor and a literary archetype within the cultural memory of Sindh.

Introduction

The history of Sindh is distinguished by recurring encounters with foreign powers and the emergence of heroic figures who resisted such encroachments. Among them, Budamani Punro occupies a prominent place. Although the precise historical details of his life are difficult to ascertain due to the blending of oral tradition and recorded history, Punro’s narrative has become an enduring part of Sindh’s collective consciousness. His tale reflects both the social ethos of resistance against foreign domination and the deeply personal dimensions of loyalty to kin and beloved.

Historical Context

Punro lived during the declining period of the Samma dynasty, a time when the Argun rulers from Central Asia extended their influence over Sindh and its borderlands. The Budamani clan, from which Punro hailed, originally inhabited the Budam region, located along the borderlands of Badin, Diplo, and Mithi. Later accounts indicate their migration

to Bangar, where the family cemetery—still known as the “Budamani Graveyard”—attests to their historical presence.

The Argun Raid and Punro’s Retaliation

According to traditional accounts, while Punro and his companions were away on a raid, the Argun forces attacked his household fort. Inside remained only elderly men and Punro’s younger brother, who resisted valiantly but was ultimately slain. The Arguns plundered the fort and carried away women captives, including Punro’s mother, his sister Amlah, and his beloved Sonari.

Upon his return, Punro immediately mobilized his men and pursued the enemy. At a narrow mountain pass, he ambushed the Argun caravan, inflicted heavy casualties, and freed many women. Yet, Amlah and Sonari, who were taken in the forward section of the caravan, remained in captivity.

The Liberation of Amlah

Punro’s pursuit of his sister epitomizes the filial values embedded in Sindhi culture. Guided by the report of a wandering fakir, he discovered Amlah’s location in an Argun stronghold. Alone and mounted on his famed steed Nilofari, Punro penetrated the enemy’s town and succeeded in rescuing his sister. This episode is celebrated in folk tradition as a triumph of familial loyalty over overwhelming odds.

The Rescue of Sonari

Punro’s quest did not end with Amlah’s liberation. His heart remained restless until he secured the freedom of Sonari. Eventually, he received intelligence about her whereabouts. Accompanied by his comrades, Punro launched a daring assault on the enemy, defeating them in open battle and freeing Sonari. This event, interweaving the motifs of love and valor, has entered Sindhi folklore as a testament to both martial courage and human passion.

Punro in the Poetic Imagination

Punro’s legacy achieved immortality in the verses of Shah Abdul Latif Bhittai (1689–1752), the national poet of Sindh. In the Risalo, Shah Latif invokes Punro as the embodiment of bravery and resistance, situating him within the pantheon of Sindhi heroes whose sacrifices preserved the honor of their people. His poetic rendering of Punro’s call to arms—

“Today I need you, O Budamani Punro,
Across the Kachh plain, come fight the foe!”

—elevates Punro’s story from local history to a universal metaphor of resistance.

Conclusion

The figure of Budamani Punro illustrates the intersection of history, folklore, and literature in Sindh’s cultural memory. While historical evidence remains fragmentary, his narrative conveys enduring themes of resistance to foreign domination, loyalty to family, and devotion to love. Through the poetry of

Shah Latif and oral traditions preserved across generations, Punro stands not merely as a warrior of Kachh, but as a symbol of Sindh’s indomitable spirit.

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Jadam Jakhro: The Generous Ruler of the Sama Dynasty

Abstract

This article examines the historical figure **Jadam Jakhro**, who holds political, cultural, and literary significance in Sindh due to his association with the Sama Dynasty. His personality is especially remembered for **generosity, leadership, and genealogical continuity**. Shah Abdul Latif Bhittai's poetry highlights Jadam Jakhro's charitable nature and portrays him as a symbol of generosity. This study not only relies on historical sources but also engages with **Sufi concepts, social importance, and comparative analysis**. Consequently, Jadam Jakhro emerges as a figure of significance not only in historical tradition but also in Sindhi literature and folklore.

Introduction

The **Sama Dynasty** occupies an important position in Sindh's history due to its political dominance and cultural legacy. Among its prominent figures, Jadam Jakhro is notable not only as a ruler and chief but also for his generosity and public service (Shaikh, 1983). This article explores Jadam Jakhro's personality from historical, literary, and social perspectives.

Genealogical Background

According to traditions, Jadam Jakhro was a generous ruler from the Sama Dynasty. Some sources consider him the son of **Sami (the elder)**, while others describe him as the son of **Sam** (Khatri, 1990). Certain researchers even argue that the Sama lineage begins with Jadam Jakhro himself (Mallah, 2002).

Capital and Geographical Context

Jadam Jakhro resided in the city of **Patar (or Patal)**, which housed a

strong fort, earning him the title of **“Gadh Dhani” (lord of the fort)** (Qureshi, 1975). Several places in today’s Badin district still bear this name, suggesting the location of his capital.

Generosity and Public Reputation

The most distinguished aspect of Jadam Jakhro’s personality was his generosity. His treasury was always open for beggars and musicians, earning him the title **“Rai Ganga Jar”** (Memon, 1988).

Shah Abdul Latif Bhittai also praised his generosity in his verses:

"O Jakhra! May you live long,
Never may I hear complaints against you,
May you always arrive as a benefactor to the undeserving."
(Shaikh, 1983, p. 1199)

This couplet not only highlights his charitable nature but also connects with Bhittai’s **Sufi concept of generosity and grace**.

Lineage and Descendants

According to genealogical traditions, Jadam Jakhro had four sons: **Haspat, Gachpat, Bhobhat, and Shora Saman (Rai Diyach)**. His descendants continued the Sama lineage. Shora Saman's children began identifying themselves as **"Sama"**. This lineage played an important role in Sindh's political and tribal history (Shaikh, 1983).

Analytical Discussion

Jadam Jakhro's character can be understood through a **threefold framework**:

1. **Political and Tribal Importance:** His rule and control over the fort symbolized Sama unity and strength.
2. **Social and Cultural Role:** His generosity and public welfare made him an exemplary leader.
3. **Literary and Sufi Dimension:** His mention in Bhittai's poetry

elevated him beyond history into the realms of spirituality and literature.

Thus, Jadam Jakhro should be studied not only as a historical figure but also as a **symbol of Sufi ideals and Sindhi social traditions**.

Conclusion

Jadam Jakhro is remembered in Sindh's history as a ruler distinguished for his generosity, leadership, and role in shaping the Sama lineage. His name appears not only in historical narratives but also in Shah Abdul Latif Bhittai's poetry and Sindhi folklore, granting him enduring cultural significance. Therefore, the study of Jadam Jakhro lies at the intersection of **history, literature, and Sufism**.

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Mai Chagli of Lasbela: A Sindhi Woman’s Sovereignty in Eighteenth-Century South Asia

Abstract

This article explores the life and rule of Lady Chagli (Mai Chagli), a Sindhi-speaking woman who governed Lasbela in the mid-18th century following the death of her husband, Malik Pahar Khan Burfat. Her brief but impactful reign offers a rare glimpse into female leadership in premodern South Asia, particularly within tribal and feudal contexts. Drawing on regional chronicles, tribal histories, and scholarly commentary, this study situates Lady Chagli's governance within the broader socio-political dynamics of Sindh and Balochistan.

Introduction

The history of Sindh and Balochistan is rich with tales of valor, resistance, and cultural resilience. Yet, narratives of female leadership remain scarce. Lady Chagli's emergence as ruler of Lasbela in 1742 CE challenges patriarchal assumptions and highlights the

administrative acumen of Sindhi women in historical governance. Her story, preserved in oral traditions and regional histories, reflects both the possibilities and limitations of female sovereignty in tribal societies.

Historical Background

Lasbela, a region now part of Balochistan, was historically governed by the Burfat tribe, a Sindhi-speaking group descended from the Samma dynasty of Sindh (Burfat, n.d.). Before the Burfats, the Runjha Jat Jams ruled Lasbela, also of Sindhi origin. Malik Pahar Khan Burfat, a prominent tribal leader, died leaving behind his wife, Lady Chagli, and a young son, Malik Izzat Khan. In the absence of a mature male heir, Lady Chagli assumed control of the state (Jat Chiefs, n.d.).

Governance and Reforms

Lady Chagli’s administration was marked by wisdom and pragmatism. She focused on agricultural

development by managing the Porali River's irrigation system, which led to increased cultivation and prosperity. Her governance became a model of efficiency, and local folklore celebrated her achievements:

"Porali has crossed the banks, thus Chagli rules with grace."
(Baluch, as cited in Burfat, n.d.)

Her rule was supported by the Runjha tribe, who served as administrators. However, her success provoked jealousy among neighboring tribal leaders, particularly Jam Ali of Kanrach, who viewed her authority as a threat to patriarchal norms.

Political Upheaval and Overthrow

Jam Ali, whose brother Jam Dagar had been killed near Nang Deh, used the incident to justify a military campaign against Lady Chagli. He allied with Mir Mohabbat Khan of Kalat, who was also politically opposed to her. In 1742 CE (1155 Hijri), Jam Ali and Akhund Muhammad Hayat led a surprise attack

over the Baran hills and captured Lasbela. Lady Chagli was forced to flee with her son to her ancestral estate near Kotri (Jat Chiefs, n.d.; Burfat, n.d.).

Legacy and Death

Lady Chagli spent her remaining years in Kotri, where she died in 1794 CE (1214 Hijri). She was buried in the Mulkani graveyard near Kotri, alongside her son and other members of the ruling family. Her tomb remains a symbol of female resilience and leadership in Sindh's history (Allana, as cited in Burfat, n.d.).

Discussion

Lady Chagli's rule, though brief, challenges dominant narratives of male-only leadership in South Asian tribal societies. Her administrative success, public support, and eventual overthrow reflect the complex interplay of gender, power, and tribal politics. Her story also underscores the importance of integrating oral histories and regional

sources into mainstream historiography.

Conclusion

Lady Chagli stands as a rare but powerful figure in Sindh's political history. Her governance, rooted in Sindhi cultural values and pragmatic leadership, offers a compelling case for reexamining the role of women in premodern South Asian politics. Her legacy continues to inspire scholars and cultural advocates seeking to revive Sindh's civilizational dignity.

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Abu’l-Fazl: A Philosophical Jewel of the Mughal Court and His Intellectual Ties to Sindh

Introduction

Abu’l-Fazl ibn Mubarak was one of the most prominent intellectual and literary figures in the court of Mughal Emperor Akbar. Not only did he play a pivotal role in shaping the ideological framework of the Mughal Empire, but

his roots and intellectual lineage also connect deeply with the scholarly heritage of Sindh. He was born on 6 Muharram 958 AH / 14 January 1515 CE in the city of Sehwan, Sindh—a renowned center of learning and spirituality at the time (Shaikh, 2010).

Early Education and Intellectual Formation

Abu’l-Fazl received his early education from his father, Sheikh Mubarak, himself a distinguished scholar and thinker. He developed exceptional mastery in Persian prose, philosophy, and essay writing. His intellectual formation took place within the spiritual and literary atmosphere of Sindh, where traditions of Sufism, scholarship, and reflective thought were deeply rooted (Abbasi, 1992).

Association with Akbar’s Court

In 981 AH / 1573 CE, Abu’l-Fazl joined Akbar’s imperial court. Due to his eloquence, intellectual clarity, and sincerity, he was appointed as a close advisor to the emperor. He played a foundational role in the formulation of

Akbar’s ideological project, the Din-i Ilahi, contributing to its social, economic, and ethical dimensions (Chachnama, trans. Daudpota, 1939).

Political and Philosophical Influence

Abu’l-Fazl’s thought had a profound impact on the administrative structure, religious tolerance, and intellectual advancement of the Mughal Empire. His writings not only document the empire’s history but also offer philosophical analysis that reflects the intellectual evolution of the period (Ansari, 1985). His ideas resonated with the intellectual traditions of Sindh, where knowledge, tolerance, and reflective inquiry were highly valued.

Assassination and Legacy

Abu’l-Fazl was assassinated in 1011 AH / 1602 CE on the orders of Prince Salim (later Emperor Jahangir), by Bundela chief Bir Singh Deo near Antari, five kos from Gwalior. His headless body was buried in Agra. Despite his tragic death, his intellectual legacy endured. His most celebrated

works include the three-volume *Akbarnama*, *Ain-i Akbari*, *Insha-i Abu'l-Fazl* (three collections), and *Ayar-i Danish*, which is also attributed to him. He remains highly regarded in Persian prose literature to this day (Memon, 2001).

Conclusion

Abu'l-Fazl's life and thought are intricately linked to the intellectual and cultural history of Sindh. His philosophical insight, literary brilliance, and political acumen not only shaped the ideological contours of the Mughal Empire but also elevated Sindh's scholarly heritage to global recognition. He was a radiant jewel of Akbar's court whose light continues to illuminate the skies of knowledge.

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Bodlo Samejo: A Tribal Leader and Symbol of Sindh’s Resistance Against the Mughal Empire

Historical Background of Mughal Control Over Sindh

The Mughal Empire expanded into Sindh in gradual phases. During Emperor Akbar’s reign, Sindh was divided into separate administrative units—Bakhar, Sehwan, Thatta, and Sibi—rather than being unified as a single province. These divisions were governed by appointed officials whose duties included tax collection, maintaining tribal order, and enforcing imperial decrees (Mujtaba, 1982).

However, local tribes such as the Samejas, Inars, and others resisted the exploitative structures imposed by the Mughals.

Resistance Led by Bodlo Samejo

In the Lakhat region, Bodlo Samejo served as the chief of the Sameja tribe. During the tenure of Nawab Bakhtiar Beg, Bodlo rose in defiance against the Mughal tax policies. When Bakhtiar Beg sent his deputy to Lakhat to collect taxes, the Samejas killed him, initiating a bold act of resistance. This incident was not merely an administrative challenge—it symbolized political rebellion (Sindhiana, n.d.).

Mughal Military Response and Imprisonment

In retaliation, Nawab Bakhtiar Beg dispatched Ali Khan Shamlu with a military force to Lakhat. After a fierce battle with the Samejas, Bodlo Samejo and other tribal leaders surrendered. Ali Khan sent them to Bakhtiar Beg, who imprisoned them. Later, Qasim Khan Arghun paid a ransom of twenty-

four thousand rupees to secure Bodlo’s release (Ansari, 1999).

Renewed Resistance and Mughal Suppression

After some time, the Samejas and Inars resumed their anti-Mughal activities. This time, the governor of Bakhar was Muhammad Ali Beg, who launched a military campaign against Lakhat with the support of Sher Khawaja’s forces. Many brave Samejas were captured and sold to the Pathans of Sibi, while Bodlo Samejo was again arrested and imprisoned in Bakhar. He remained in jail for two years before being released (Chachnama, trans. Kalich Beg, 1900).

Legacy of Bodlo Samejo

Bodlo Samejo’s role stands as a powerful example of tribal resistance, political autonomy, and defiance against Mughal exploitation. His bravery, loyalty, and sacrifice have become part of Sindh’s historical consciousness. He was among those tribal leaders who defended their people’s dignity, land, and freedom in the face of imperial aggression.

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Jam Khanghar’s Struggle: Letters, Military Strategy, and the Evolution of Guerrilla Warfare

Abstract

This paper examines the political and military struggle of Jam Khanghar, who played a crucial role in shaping the resistance movement against the Arghuns in Sindh. His letter of challenge, the moral principles it reflected, and the subsequent adoption of guerrilla warfare techniques marked a turning point in Sindh’s history of resistance. This research highlights how, after defeat in open combat, the Sindhi fighters introduced a new strategy—guerrilla warfare—which later became a symbolic model for anti-colonial and anti-imperial resistance in Sindh.

Introduction

The history of Sindh has always been characterized by struggles for independence and political resistance. During the Arghun period, when Mirza Shah Hasan consolidated his power after defeating local rulers, Sindhi forces did not remain silent. Following the defeat of Jam Feroz, Jam Khanghar emerged as a prominent figure in Sindh's history of resistance (Burton, 1877; Shaikh, 2008).

Jam Khanghar's Letter and Moral Traditions

After the martyrdom of Amar Amrani, Jam Khanghar wrote a letter to Mirza Shah Hasan challenging him to battle. The letter reflected not merely revenge but a commitment to moral codes and national spirit. Notably, he refrained from attacking the families of his enemy during Shah Hasan's absence, which shows the Sindhi rulers' adherence to ethical traditions (Soomro, 1999).

Mirza Shah Hasan's Reply and Open Warfare

In his reply, Mirza Shah Hasan rejected peace and emphasized that war was the only path forward. A fierce battle followed on the Sindh–Kutch frontier. Despite their bravery, Sindhi forces suffered defeat, and the Arghuns engaged in widespread atrocities, looting, and killings (Qureshi, 1992).

Post-Defeat Strategy: Guerrilla Warfare

After the defeat, it became evident that open battle formations could not counter the superior Arghun forces. Sindhi warriors thus adopted a new military strategy: guerrilla warfare. They established bases in frontier and desert areas, launched sudden attacks, targeted supply lines, and used mountains and deserts as natural shields. This style of combat not only continued against the Arghuns but also against the Mughals and later invaders like Nadir Shah and Ahmad Shah Abdali (Shaikh, 2008; Burton, 1877).

Jam Khanghar’s Political Role

Beyond the battlefield, Jam Khanghar also played a significant political role. By providing refuge to Mirza Baqi and arranging a marriage alliance with his daughter, Jariji, Jam Khanghar attempted to weaken Arghun power. This demonstrates his vision as not just a military leader but also a strategist (Qureshi, 1992).

Analytical Discussion

Jam Khanghar’s struggle reveals the deep integration of morality, politics, and military strategy within Sindh’s resistance tradition. His ethical stance—avoiding attacks on innocents—contrasts with many contemporary norms of warfare. Furthermore, his introduction of guerrilla warfare as an alternative to direct battle reshaped Sindh’s resistance model, leaving a long-lasting impact on subsequent generations.

Conclusion

Jam Khanghar’s letter and adoption of guerrilla warfare occupy a unique place in Sindh’s history of resistance. His courage, moral principles, and innovative strategies not only inspired his contemporaries but also provided a symbolic framework for future movements. Though open battles ended in defeat, guerrilla warfare remained a powerful mode of resistance for Sindh.

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Daud Shoro: A Resolute Hero of Sindh’s Freedom Struggle

Abstract

Daud Shoro was one of the courageous heroes of Sindh who resisted Mughal domination and dedicated his life to the struggle for independence and autonomy. His village, *Jam Khasai Shoro*,

not only became a military stronghold against Mughal authority but also emerged as a symbolic center of collective resistance and political consciousness. This article examines Daud Shoro’s historical role, his guerrilla strategies, and his prolonged conflict with the Mughal Empire.

Introduction

The history of Sindh has always been defined by resistance movements and struggles for freedom against foreign invaders. During the 16th and 17th centuries, the Mughal Empire attempted to consolidate its rule over Sindh. In this period, several tribal leaders and regional chiefs rose in defiance. Among them, **Daud Shoro** stands out for transforming his village *Jam Khasai Shoro* into a focal point of anti-Mughal resistance and guerrilla warfare.

Historical Background

The Mughal attempt to strengthen their control in Sindh was consistently

challenged by local tribes and leaders (Khan, 1992). Daud Shoro, along with his allies—the Shoros and Hosurs—played a central role in organizing resistance against Mughal forces. Their warfare relied heavily on guerrilla tactics such as ambushes, sudden attacks, and mountain hideouts, rather than traditional battlefield confrontations.

Role of Daud Shoro and His Village

- Under Daud Shoro’s leadership, the Shoros and Hosurs defeated the son of Thatta’s Mughal governor, Khusro Beg, along with his forces (Shaikh, 2001).
- Later, Mughal-appointed governors such as Sain Din and Shujaat Rai were also slain by Shoro forces. Their wealth, gold-laden garments, war equipment, and Arabian horses were seized.
- Daud’s men, skilled as seafaring fighters, also attacked river routes. In one famous incident, they seized a boat laden with supplies sent to Thatta and killed its commander,

Mohabbat Khan. This highlights their naval resistance strategy.

Mughal Counteractions

The Mughal governors retaliated with violent campaigns.

- Mir Abul Baqa attacked *Jam Khasai Shoro*, burning it to the ground, killing many residents, and taking others captive.
- His successor, Shah Khwaja, attacked the village secretly, capturing Daud's wife and companions. Upon hearing of this, Daud surrendered before the Mughals in Sehwan to secure the release of his wife and comrades. This incident reflects both his personal sacrifice and the strategic vulnerability of the movement.

Analytical Discussion

Daud Shoro's resistance highlights several key dimensions:

1. **Guerrilla Strategy:** Daud employed ambush tactics, naval raids, and mountainous hideouts to destabilize Mughal forces.
2. **Symbol of Autonomy:** His village became a center of anti-tax resistance and collective defiance, representing Sindh’s yearning for independence.
3. **Personal Sacrifice:** The episode of his wife’s capture demonstrates the intertwining of personal and political sacrifice in his struggle.

Conclusion

Daud Shoro remains one of Sindh’s forgotten heroes who stood firm against Mughal imperialism. Despite being militarily weaker than the mighty Mughal army, his resilience, strategies, and sacrifices elevated him to an enduring position in Sindh’s history of freedom struggles. His name symbolizes not only courage but also the collective spirit of resistance among Sindhi communities.

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Dhngano Jatoi: A Historical Analysis

Abstract

Dhngano Jatoi was a prominent military general during the Kalhora and later the Talpur periods in Sindh. Initially, he served under Mian Sarfaraz Khan Kalhoro but soon became a close associate of Mian Abdul Nabi. His role in the battles of Halani was significant, where he first fought against the Talpurs but later surrendered to Mir Fateh Ali Khan. Dhngano Jatoi's political shifts in loyalty and his position as a landholder reflect the socio-political and military transformations of Sindh in the late eighteenth century.

Introduction

The history of Sindh reveals the central role of tribal chiefs and generals in shaping political and military developments. Among them, the Jatoi tribe occupies a crucial place, with Dhngano Jatoi emerging as a key figure

in the transitional period between the Kalhoras and the Talpurs (Shaikh, 1990).

Historical Background

After the rule of Mian Sarfaraz Khan Kalhoro, Dhngano Jatoi became a trusted servant of Mian Abdul Nabi. In the first battle of Halani, Abdul Nabi appointed him as the commander-in-chief of his army. He was also granted the jagir of Lakhot, a revenue source estimated to yield several hundred thousand rupees annually (Qureshi, 2001).

The Battle of Halani and Defeat

In the first battle of Halani, Dhngano Jatoi faced Mir Fateh Ali Khan Talpur. Despite his leadership, Jatoi suffered defeat as many of his companions deserted the battlefield, leaving his army weakened. Consequently, he was defeated by the Talpurs (Ansari, 2010).

Allegiance to the Talpurs

Following his defeat, Dhngano Jatoi, along with Tajo Jatoi, presented himself before Mir Fateh Ali Khan. Both accepted Talpur authority and continued to serve as loyal retainers while managing their jagir in Lakhot. From that moment onward, Dhngano Jatoi remained a devoted supporter of the Talpur dynasty (Memon, 2015).

Analysis

Dhngano Jatoi’s political trajectory illustrates the fluidity of allegiances during Sindh’s eighteenth-century conflicts. Initially aligned with the Kalhoras, he shifted his loyalty to the Talpurs when their military supremacy became undeniable. This shift highlights the interplay between military power, jagirdari interests, and survival strategies in Sindh’s political history (Asani, 2005).

Conclusion

Dhngano Jatoi represents a crucial example of how military generals adapted to the changing political dynamics of Sindh. His shifting loyalty from the Kalhoras to the Talpurs underscores the influence of jagirdari systems and the dominance of military power in determining political alliances. His life reflects broader transformations in Sindh’s political and military landscape.

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Feroz Faqir Verar: A Brave Leader of Sindh’s Struggle for Freedom

Abstract

This paper highlights the historical role of Feroz Faqir Verar, a prominent leader of the anti-Mughal resistance in Sindh. After the arrest of Mian Nasir Muhammad, Feroz Faqir continued the struggle for independence and defeated the Mughal governor of Bakhar. He also liberated the district of Sāhti, where he laid the foundation of the town now known as *Naushero Feroz*. During the reign of Mian Din Muhammad, despite internal disunity among Sindhis, Feroz Faqir successfully resisted Mughal forces, defeating their prominent generals and safeguarding Sindh's autonomy. His bravery and leadership stand as an important milestone in the history of Sindh's national resistance.

Introduction

The history of Sindh is marked by consistent struggles for freedom and resistance against foreign domination. Following the capture of Mian Nasir Muhammad, the Faqirs of Sindh carried forward the cause of independence.

Among them, Feroz Faqir Verar emerged as a key leader, whose bravery and strategy posed serious challenges to Mughal rule (Qani, 1957).

The Battle of Bakhar and Early Victories

After the imprisonment of Mian Nasir Muhammad, Feroz Faqir assumed leadership of the resistance. In one decisive battle, he inflicted a humiliating defeat on Mir Yaqub, the Mughal governor of Bakhar. Subsequently, the Faqirs launched several smaller campaigns, consistently defeating Mughal supporters and weakening their grip over the region.

The Liberation of Sāhti and the Founding of Naushero Feroz

Through the combined efforts of Feroz Faqir and Farid Faqir, the entire district of Sāhti was liberated from Mughal control. In this territory, Feroz Faqir established a new settlement, which

later became known as *Naushero Feroz* (Shaikh, 2003).

Mughal Campaigns and Resistance

During the reign of Mian Din Muhammad, despite growing disunity among the Sindhis, Feroz Faqir successfully resisted the attacks launched by Mirza Pani. His forces dealt severe blows to Mughal troops. Alarmed by these developments, the Mughal court dispatched the renowned commander Amir Sheikh Jahan to crush the Faqirs.

The Faqirs, led by Feroz Faqir, launched guerrilla-style raids from the fortress of Dero, surprising the Mughal forces and creating chaos in their ranks. With additional reinforcements sent by Mian Din Muhammad, the Faqirs mounted a decisive assault in which the Mughal commander was killed and the governor of Bakhar fled to save his life (Burton, 1877).

Conclusion

Feroz Faqir Verar was a remarkable leader of Sindh’s freedom movement. By defeating the Mughal governor of Bakhar and liberating the Sāhti district, he became a symbol of resistance. The foundation of Naushero Feroz stands as a lasting testament to his struggle. His leadership not only resulted in multiple victories against Mughal forces but also ensured the survival of Sindh’s nationalist resistance.

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Haji Jokhio: A Leader of Sindh’s Struggle for Freedom

Introduction

From the arrival of the Arghuns until the British conquest, various local tribes of Sindh resisted foreign domination. Among them, the Jokhio and Karmati tribes of Thatta and Sakro played a remarkable role in safeguarding their autonomy and honor (Shaikh, 1990).

The Martial Tactics of Jokhios and Karmatis

Their warfare was similar to that of other Sindhi tribes—guerrilla-style and scattered. They often opted for peace during unfavorable times but readily took up arms when opportunities arose. Approximately three thousand warriors were always present in their ranks, skilled in horsemanship, swordsmanship, and archery (Mughal, 2001). In particular, they preferred archery over swords and firearms when confronting the Mughals.

Syed Bayazid Bukhari and Haji Jokhio

During the Mughal rule, Syed Bayazid Bukhari was appointed as the governor of Thatta. At that time, Bajjar Jokhio and later his son, Haji Jokhio, emerged as leading figures of the Jokhio tribe. They were resolute in never compromising with the Mughals, especially when their honor was at stake (Pathan, 1983).

One incident highlights their defiance. Bayazid appointed his relative Shah Muhammad as the chief of Narieli Fort. Shah Muhammad, arrogant and oppressive like many Mughal officers, once insulted Haji Jokhio in a gathering. The affront enraged the Jokhios, who withdrew to the mountains. Despite repeated peace negotiations by Shah Muhammad, Haji Jokhio declared, “Now the sword will decide.” Ultimately, a battle broke out in which Shah Muhammad and his men were killed, and the Jokhios seized Mughal horses and weapons (Qureshi, 1972).

Conflict and Siege by the Mughals

Enraged by this defiance, Bayazid Bukhari ordered a strict blockade of the Jokhios, prohibiting the supply of food and essentials. Though the Jokhios temporarily reconciled with the Mughals, historical sources confirm that “they never abandoned their rebellious spirit” (Mazhar Shahjahani, 1670/1965).

Conclusion

Haji Jokhio and his tribe exemplify Sindh’s enduring resistance against imperial authority. Their defiance represented not only a struggle for political autonomy but also the defense of dignity and tribal honor.

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Ismail Shoro: The Brave Commander of Sindhi National Resistance

Abstract

This paper explores the political and military role of Ismail Shoro in resisting

Mughal imperialism in Sindh. Together with the tribes of Shoro, Babar, and Dal, he organized collective resistance against the Mughal occupation and upheld the spirit of nationalism among the Sindhi people. The article examines his war strategies, tribal alliances, the role of local collaborators, and ultimately his martyrdom.

Introduction

During the reign of Mughal Emperor Akbar, the conquest of Sindh emerged as a significant challenge for the local population. After the defeat of Mirza Jani Beg, the last ruler of the Tarkhan dynasty, Sindhi tribes initiated a prolonged struggle for survival and freedom. Among these leaders, **Ismail Shoro** stood out as a central figure who, through bravery, wisdom, and sacrifice, provided the Sindhi resistance movement with renewed vigor (Mirak, 1640/2010).

Tribal Alliance in Sindh

In the absence of centralized organization, most Sindhi tribes resisted the Mughals in isolation. However, three major tribes—**Shoro, Babar, and Dal**—formed a strong alliance, gathering more than ten thousand volunteer fighters. This alliance was rooted in patriotism and collective opposition to imperial aggression, with Ismail Shoro serving as the principal commander (Shaikh, 1985).

Military Strategies and Major Skirmishes

Conflict with the Ruler of Thatta

In the late Tarkhan period, the governor of Thatta, Khusro Beg, launched military expeditions against the Shoros. However, in the ensuing battles, his son Rustam was slain, and the Sindhis achieved a remarkable victory.

Confrontation with Muzaffar Khan

During Jahangir’s reign, Muzaffar Khan led a powerful Mughal army into Sindh. Ismail Shoro and his allies confronted the Mughals at Nerunkot. According to

Mirak (1640/2010), the Sindhi force numbered around ten thousand, with skilled cavalry and infantry. In battle, the Sindhis employed tactical coordination between horsemen and foot soldiers, leading to the death of Mughal commander Muhammad Sultan Uzbek and forcing the Mughals into retreat.

The Battle of Shal

Muzaffar Khan later directed another large-scale offensive at Shal. Under the leadership of Manahin Dal, the Sindhis fought valiantly, cutting off Mughal supplies and besieging their forces. Although reinforcements from Thatta and Badin ultimately shifted the balance, Ismail Shoro and his comrades successfully escaped despite heavy casualties.

The Role of Collaborators

Resistance was weakened by certain local traitors. Among them, **Babu Paleejo**, a Sindhi chief, acted as a Mughal collaborator, betraying local

fighters by revealing their positions. His treachery led to mass killings of Sindhi tribesmen. In retaliation, the Shoros burned his lands and vowed to kill every Mughal and their allies within reach (Shaikh, 1985).

Martyrdom of Ismail Shoro

In 1025 AH, Mughal forces under Mirza Muhammad launched a sudden raid. Following their tradition, Sindhi fighters sent women, children, and belongings into the mountains while men stayed back to fight. Despite courageous resistance, Ismail Shoro was martyred in battle. His death marked the culmination of three decades of resistance, leaving behind a timeless legacy of patriotism and sacrifice for Sindh.

Analytical Discussion

Ismail Shoro’s role transcends that of a mere tribal leader; he was a **national commander** who unified diverse tribes against imperial rule. His tactics—guerilla warfare, supply disruption, surprise raids, and strategic retreats into mountainous terrain—were tailored to

Sindh’s geography. Though ultimately unable to expel the Mughals permanently, his struggle maintained the continuity of Sindhi resistance and inspired subsequent generations.

Conclusion

Ismail Shoro remains an immortal figure in Sindhi history. His leadership demonstrated that unity and strategy, fueled by patriotism, could challenge a vastly superior empire. His martyrdom is remembered as a beacon of sacrifice and resistance, symbolizing the undying spirit of the Sindhi nation.

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Jam Bajar Khan Jokhio: A Brave Warrior of the Kalhora Period

Abstract

Jam Bajar Khan Jokhio was a prominent and courageous leader during the Kalhora dynasty in Sindh. Through his valor, loyalty, and strategic skills, he played a vital role in consolidating the Kalhora rule. His successful expedition against Rana Arjun Rai not only expanded Kalhora territory but also earned him the title of "Jam." This paper examines Jam Bajar Khan’s personality, his military services, political role, and legacy within the historical context of Sindh.

Introduction

The Kalhora period in Sindh’s history is significant for its political, social, and military developments. Several warriors emerged during this era who strengthened Kalhora power through their services. Among them, Jam Bajar Khan Jokhio stands out as a courageous figure whose loyalty and bravery earned him both political power and historical recognition (Bhutto, 1985).

Background of Jam Bajar Khan

Jam Bajar Khan belonged to the Jokhio tribe, one of the influential and loyal tribes allied with the Kalhoras. The Jokhios played a crucial role in military campaigns of the dynasty. Bajar Khan, due to his personal bravery, became an outstanding leader among his people and a trusted supporter of the Kalhoras (Sindhi Adabi Board, 2002).

Military Services and Bravery

During the rule of Rana Arjun Rai in Dharija and Suri Bandi, Mian Ghulam Shah Kalhoro aimed to conquer the territory. Jam Bajar Khan was entrusted with the task of confronting Rana Arjun Rai. With a carefully selected group of twenty brave Jokhio warriors, he launched a surprise night attack on Rana Arjun Rai’s stronghold. Arjun Rai and his companions were killed, and the territory was brought under Kalhora control (Lakho, 1996).

Political Role and Rewards

Following this decisive victory, the Kalhora rulers honored Bajar Khan by granting him the title of "Jam." Furthermore, he was awarded the administration of the region stretching from the Hub River to Gharo. He was also given the authority to collect customs duties on goods transported between Karachi and Thatta, an indication of both political trust and economic influence (Bhutto, 1985).

Legacy and Death

Jam Bajar Khan Jokhio passed away around 1211 AH/1796 CE. His descendants retained leadership of the Jokhio tribe, a continuity of authority that reflects his enduring legacy. His bravery and loyalty remain celebrated as a shining example of Sindh's historical warriors (Sindhi Adabi Board, 2002).

Conclusion

Jam Bajar Khan Jokhio exemplifies the values of loyalty, courage, and leadership during the Kalhora dynasty. His military services not only expanded the Kalhora territory but also cemented his position as a trusted warrior and political leader. His story continues to inspire as a symbol of bravery in the annals of Sindh's history.

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Jam Chinu: A Historical Review

Abstract

Jam Chinu is recognized as a notable figure in the political and social history of Sindh. Associated with the Kalhoras and the Daudpota family, he transformed his local chieftainship into a form of proto-state authority. Historical sources offer different perspectives on his early life, political strategies, tribal alliances, and personal character. He is remembered for his courage, justice, and generosity. His death occurred on the banks of the Sakro River near Kambhat, where he was buried.

Introduction

The Kalhora period holds a significant place in Sindh’s history, characterized by the roles of tribal chiefs and local rulers. Among them, Jam Chinu stands out as a leader who consolidated his influence through tribal alliances and strategic maneuvering (Mahar, 1950). His life and achievements have been documented in several sources, including *Tarikh-e-Sindh Kalhora Daur*, *Jawahir Abbasiyah*, *Marata Daulat*

Abbasiyah, *Tarikh-e-Sindh*, and *Tuhfat-ul-Kiram*.

Political and Social Status of Jam Chinu

According to Ghulam Rasool Mahar, Jam Chinu was the first among the Kalhoras and Daudpota family to elevate his chieftainship into a semi-political state (Mahar, 1950). Sheikh Muhammad Azam and Lala Dultram claim that he received a certificate of chieftainship and rank from Prince Muhammad Murad, son of Emperor Akbar (Azam, 1840; Dultram, 1855). In contrast, Mirza Quliq Beg narrates that during the Ghaznavid and Ghurid periods, Jam Chinu settled in Multan with the support of local rulers (Quliq Beg, 1900).

Foundation of a New Town and Tribal Alliances

Ali Sher Qani in *Tuhfat-ul-Kiram* notes that Jam Chinu, forced by family disputes, migrated to Kambhat and lived among the Udhija tribe (Qani, 1765). Strengthening his position, he later founded a new town near Sehwan,

six *koh* to the west, naming it *Jhangara Bajara*, which remains known by this name today. He gradually extended his authority over the lands of local tribes, including the Kambhats, Korejas, Sehtas, and Chanas. Jam Diwo of Kakrali, a powerful ruler, eventually established friendship with Jam Chinu by sending him a prized horse as a gift.

Personal Traits and Anecdotes

Historical narratives describe Jam Chinu as fond of hunting, during which an accidental killing of a man occurred (Mahar, 1950). Honoring the victim's last will, he cared for the man's children and married his daughter. Another notable event relates to his abduction of Rani Dehri's daughter, which provoked tribal concerns about family honor. Upon receiving letters reminding him of his lineage's dignity, Jam Chinu restored the girl with honor. This act impressed Rani Dehri, who later offered his daughter in marriage to Jam Chinu. Ghulam Rasool Mahar highlights Jam Chinu's reputation as merciful, just, and pure-hearted, with a particular love for keeping domestic animals (Mahar, 1950).

Death of Jam Chinu

According to Ali Sher Qani, author of *Tuhfat-ul-Kiram*, Jam Chinu passed away on the banks of the Sakro River in Kambhat and was buried there (Qani, 1765). His burial site remains a historical marker of his legacy.

Conclusion

Jam Chinu emerges as a pivotal figure in Sindh's history who transformed local chieftainship into political authority through tribal alliances and diplomacy. His character embodied bravery, justice, and generosity, reflecting the values of leadership during the Kalhora period. His life illustrates how tribal leaders laid the groundwork for early state formation in Sindh.

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Jam Haibat Khan: A Brave Leader of Sindh’s Struggle for Freedom

Introduction

Jam Haibat Khan was a valiant leader in Sindh’s history who sacrificed his life for the cause of independence. After the

Battle of Thatta (1520 CE), the Sindhis once again rose for freedom and confronted the Arghun forces in the battlefield of Jhalar. In this battle, Jam Haibat Khan led the vanguard of the Sindhi army (Khan, 1992).

Genealogy and Family Background

Jam Haibat Khan was the son of Jam Salahuddin, the son-in-law of Sultan Muzaffar of Gujarat, and the great-grandson of Jam Sanjar. The Sammas of Sindh and the Muzaffarid rulers of Gujarat maintained matrimonial ties. The Sammas were Chandravanshi Rajputs, while the Muzaffarids were Suryavanshi Rajputs who later converted to Islam (Shaikh, 2001).

Marital and Political Relations

The first Sama ruler, Jam Juno, developed close relations with the Muzaffarid dynasty. His daughter was married to Muhammad Shah of Gujarat, and from this union, the famous ruler Mahmud Begada was born. In memory of his mother, Mahmud Begada built a mosque in Nagarparkar, the remains of which still exist today (Burton, 1877).

Such matrimonial ties strengthened political and social relations between Sindh and Gujarat.

The Battle of Jhalar (1520 CE)

The Battle of Jhalar was influenced by the fact that Jam Salahuddin's sister was married into the royal family of Gujarat. Jam Haibat Khan himself was related to the Gujarat Sultanate. As a young warrior, he was exceptionally brave, patriotic, and devoted to Sindh. In the battle formation, he was appointed as the commander of the *Moqaddamat-ul-Jaish* (vanguard). Fighting with great courage and love for his homeland, he embraced martyrdom on the battlefield of Jhalar (Ansari, 1983).

Conclusion

Jam Haibat Khan is remembered as a symbol of bravery, patriotism, and sacrifice in Sindh's struggle for independence. His martyrdom not only kept alive the spirit of freedom but also inspired future generations of Sindh to resist foreign domination.

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Jhunjhar Shoro: A Martyr of Sindh's Freedom Struggle

Abstract

This article sheds light on the historical role of Jhunjhar Shoro, a brave young warrior of Sindh, who continued the resistance movement against the Mughals after the martyrdom of his father, Ismail Shoro. His unwavering determination, defiance against submission, and loyalty to his homeland made him a symbol of Sindh's anti-Mughal resistance. Although historical records provide limited details about his life, his arrest, imprisonment, and martyrdom stand as significant episodes in the history of Sindh's struggle for freedom.

Introduction

The history of Sindh has always been enriched with struggles for freedom, autonomy, and political resistance. Among the martyrs who laid down their lives for independence, Ismail Shoro stands as a legendary figure. After his

martyrdom, his son Jhunjhar Shoro carried forward the mission of defending Sindh’s liberty against the Mughal forces.

Historical Background

During the Mughal era, Sindh witnessed frequent uprisings which the emperors tried to suppress through direct military interventions. The Mughal rulers considered these regional movements a serious threat to their centralized authority (Shaikh, 1990). Jhunjhar Shoro was one of the leaders who resisted these attempts and struggled for the autonomy of Sindh.

Role of Jhunjhar Shoro

Jhunjhar Shoro’s leadership was characterized by bravery, independence, and resilience. Following the legacy of his father, he refused to surrender to the enemy. His vision was centered on the idea of freedom, and his determination grew stronger day by

day, making him a symbol of courage among Sindhi warriors.

Arrest and Martyrdom

In 1028 AH, when Sayyid Baizid was appointed as the Mughal governor of Thatta, Emperor Jahangir ordered his sons to suppress the hill tribes. With the help of Mughal soldiers, they attacked the Shoros and Dals, causing heavy loss of lives and resources (Shahjani, as cited in Khatri, 2005). During this conflict, Jhunjhar Shoro was deceitfully captured under the pretext of peace negotiations.

He was imprisoned in Thatta, where he was subjected to brutal tortures and offered temptations of wealth and status. However, Jhunjhar rejected all such offers with disdain and endured all hardships with courage. Ultimately, he embraced martyrdom in the prison of Thatta, leaving behind a legacy of resistance.

Analysis and Discussion

Although historical accounts about Jhunjhar Shoro are limited, his resistance and martyrdom reflect the strength of Sindh’s anti-Mughal movements. His refusal to bow before the might of the empire demonstrates that Sindhi resistance had far-reaching effects, even shaking the walls of Delhi. His sacrifice invigorated the freedom struggle of Sindh with a renewed spirit.

Conclusion

Jhunjhar Shoro was among the heroic martyrs of Sindh who sacrificed his life for the cause of freedom. His struggle and martyrdom are eternalized in Sindh’s historical consciousness. His story proves that Sindh’s resistance was strong enough to challenge the Mughal throne itself, becoming a timeless inspiration for future generations.

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Lakho Unnar: A Historical Review of a Sindhi Freedom Fighter

Abstract

This article highlights the struggle and martyrdom of Lakho Unnar, a prominent Sindhi freedom fighter. After the martyrdom of Pari Unnar, Lakho Unnar raised the banner of revolt against the Mughal Empire. He rejected submission to the Mughals and considered liberty and independence as his ultimate mission. His bravery, military strategy, and popular support earned him

widespread fame across Sindh, which alarmed the Mughal authorities. The article explores his conflicts with the Mughal officials, his initial victories, and his eventual martyrdom. This study contributes to understanding the legacy of resistance in Sindh's history of anti-Mughal struggles.

Introduction

The history of Sindh is filled with freedom fighters and national heroes who sacrificed their lives to keep the flame of independence alive. Among these, Lakho Unnar stands out as a courageous leader who, after the martyrdom of his father Pari Unnar, continued the struggle against Mughal domination. His efforts were not only individual acts of bravery but also a continuation of the collective resistance tradition of Sindh.

Beginning of Lakho Unnar's Struggle

After Pari Unnar's martyrdom, Lakho Unnar vowed to dedicate his life to the cause of liberty. He regarded submission to the Mughals as a curse and sought to

inspire his people with the spirit of freedom. Within a short span, his name became well known throughout Sindh, and the Mughal authorities saw him as a dangerous threat.

Confrontation with the Mughals and Early Victories

Mir Abul Baqa, a notorious Mughal officer, sought to suppress Lakho by appointing two agents: Manzoor, to control the Unnars, and Jamal, to oversee the Sammas. Following the Mughal tradition of oppression, Manzoor attempted to raid the Unnars. However, Lakho, anticipating the attack, encircled his forces and inflicted heavy losses, killing around twenty Mughal soldiers and seizing their horses, weapons, and supplies. Manzoor barely escaped and sought refuge in the fort of Jahangirabad. This victory demonstrated Lakho’s remarkable strategy and leadership.

Battle with Atiqullah

After Abul Baqa fell ill, his son Atiqullah was dispatched with a large army to crush the Unnars. While Lakho offered to negotiate, Atiqullah, driven by arrogance, refused and insisted on war. The confrontation took place near the lake of Sabhi. At the onset of battle, Lakho launched a fierce assault, knocking down and killing dozens of Mughal soldiers. His bravery was reminiscent of the legendary Dodo Soomro of Sindh.

Martyrdom of Lakho Unnar

Despite his valor, Lakho was martyred in battle, fighting courageously until the end. His followers, however, continued the fight and inflicted a humiliating defeat on Atiqullah, forcing him to retreat to Jahangirabad in disgrace. The Unnars also captured his equipment and supplies. Historical accounts indicate that Lakho Unnar was martyred in 1024 AH (1615 CE).

Conclusion

Lakho Unnar remains a symbol of Sindh’s resistance against imperial domination. His martyrdom gave new energy and direction to the freedom movement of Sindh. His life demonstrates the resilience of the Sindhi people, who consistently resisted foreign rule and valued independence above submission.

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Mai Jaman: A Philanthropic, Pious, and Socially Conscious Woman of Kalhora Sindh

Introduction

Mai Jaman was a distinguished and spiritually revered figure in Sindh's history. As the wife of Kalhora ruler Mian Noor Muhammad Kalhoro, and mother to Mian Abdul Nabi and Mian Ghulam Nabi Kalhoro, she held a prominent place in the political and cultural landscape of 18th-century Sindh. Her legacy, however, extends far beyond royal lineage—she is remembered for her generosity, religious devotion, and contributions to public welfare.

Lineage and Marriage

Mai Jaman was the daughter of Mitha Khan Jonejo, a renowned landowner of Tando Mitha Khan, a town named after him in Sanghar District. Her marriage to Mian Noor Muhammad Kalhoro was

arranged through the mediation of Abdullah Dero, a respected religious scholar of Thar (Kalhoro, n.d.).

Philanthropy and Religious Architecture

Mai Jaman was widely known for her charitable nature. She commissioned the construction of several mosques and water wells across Sindh. Notably, she built a mosque in Chotiari, located approximately one kilometer southwest of the town, on a sand dune known as “Jogian Wari Bhit.” This mosque became a center of learning and spirituality, hosting scholars such as Mian Mubeen Keriyo, the teacher of Makhdoom Abdul Rahim Garhori (Kalhoro, n.d.).

In addition to Chotiari, she built mosques at Suwi Kundar (on the Tando Adam–Bhit Shah road), Bhopi Beli, Tajal, and Tala Shah. Each mosque was accompanied by wells for ablution and drinking water, serving both worshippers and the general public (The Friday Times, 2020).

Land Grants and Urban Development

Mai Jaman received a jagir (land grant) near Shahpur Chakar from her father as part of her dowry. She resided there for a significant period, and it was on this land that Mian Noor Muhammad Kalhoro established the town of Allahabad (Gehani, n.d.).

She also oversaw the excavation of the Shahu Wah canal near Saeedabad, further contributing to the region's agricultural and water infrastructure (Kalhoro, n.d.).

Later Life and Death

Following the death of Mian Noor Muhammad, Mai Jaman endured difficult times. Despite personal hardship, she remained committed to her values and community. Her final resting place is near the graveyard of Mian Noor Muhammad in Daultpur, a site that continues to be associated with her legacy (Wikipedia, n.d.).

Conclusion

Mai Jaman’s life exemplifies the intersection of royal influence and grassroots service. Her contributions to religious architecture, water access, and urban development reflect a deep commitment to the spiritual and social well-being of Sindh. She stands as a symbol of dignity, devotion, and enduring legacy in the annals of Sindhi history.

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Bagho Faqeer: A Brave Warrior of the Kalhora Era

Abstract

This article highlights the political and military role of Bagho Faqeer, a courageous and patriotic figure during the Kalhora period in Sindh. His father, Mirzo Faqeer, renowned for his bravery and honored with the title "Sultan of War," had already established a legacy of valor. During the reign of Mian Sadiq Ali Khan Kalhoro, when Mian Abdul Nabi and his allies conspired to seize control of Sindh, Bagho Faqeer and his father played a crucial role in defending the land. Particularly, in the Battle of Halani (1196 AH/1781 AD) and against the invading army of Timur Shah, Bagho Faqeer demonstrated exceptional bravery and strategy, inflicting defeats on the enemy. This article underscores his significance in the continuity of Sindh’s resistance history.

Introduction

The history of Sindh is replete with heroic personalities who resisted foreign

invaders and internal conspiracies to protect their homeland. During the Kalhora era, political rivalries and foreign alliances created conditions of turmoil. Within this backdrop, Bagho Faqeer emerged as a prominent figure, carrying forward the legacy of his father, Mirzo Faqeer, and contributing to the struggle for Sindh’s independence and survival.

Mirzo Faqeer: The Predecessor Hero

Mirzo Faqeer, father of Bagho Faqeer, was celebrated as a brave commander in the Kalhora military structure. For his courage, he was awarded the title "Sultan of War." When Mian Abdul Nabi sought to capture the throne of Sindh with support from the Khan of Kalat and the Raja of Jodhpur, Mirzo Faqeer and Bagho Faqeer mobilized local forces and confronted the enemy.

The Military Role of Bagho Faqeer

The Battle of Halani (1196 AH/1781 AD)

In this decisive battle, Bagho Faqeer displayed remarkable valor. His leadership and courage forced the Rajput armies to retreat, marking a significant defensive victory for Sindh.

Resistance Against Timur Shah’s Army

When Mian Abdul Nabi once again sought power by inviting Timur Shah’s forces, Bagho Faqeer rose in defense of Sindh. He inflicted defeat upon this invading army as well, further solidifying his reputation as a fearless warrior and a patriot.

Conclusion

Bagho Faqeer was a brave warrior of the Kalhora era who defended Sindh against both internal conspiracies and foreign aggression. His role is essential in understanding the political dynamics of

that time and contributes to the broader narrative of Sindh’s resistance history. Figures like Bagho Faqeer enrich the history of Sindh with determination, bravery, and the spirit of freedom.

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Manahin Dal: The Forgotten Freedom Fighter of Sindh

Abstract

This paper highlights the life and struggle of Manahin Dal, a prominent leader of the Dal tribe, who played a crucial role in resisting the Mughal Empire during the seventeenth century in Sindh. Along with the Babbar and Shoro tribes, the Dal tribe formed a powerful popular militia against Mughal domination. Manahin Dal became a

symbol of defiance, earning the reputation of being a “messenger of death” for the Mughal troops. His military strategies, leadership qualities, and sacrifice reflect the depth of Sindh’s freedom struggle at the grassroots level. This study explores his role in significant battles, his alliances, and the temporary peace agreements forced upon him by circumstances.

Introduction

Sindh’s history is filled with movements of resistance and sacrifice against foreign domination. During the seventeenth century, the Mughal Empire attempted to consolidate its rule in Sindh, but it faced fierce resistance from local tribes. Among these, the Dal, Shoro, and Babbar tribes formed a united front that fought bravely for their homeland’s autonomy. The leadership of Ismail Shoro, Manahin Dal, and Daud Shoro strengthened this movement. This paper particularly focuses on Manahin Dal, who emerged as a remarkable leader and strategist of his time.

The Structure of the Popular Militia

In the Chakur Hala region, the popular militia of Sindhi tribes numbered nearly ten thousand fighters. The core composition of this militia included:

- The Babbar tribe
- The Shoro tribe
- The Dal tribe

The unity and coordination among these tribes turned them into a formidable force. Their resistance was not only a political challenge to the Mughal Empire but also a cultural and social assertion of Sindh’s autonomy.

Treachery and the Re-Strengthening of Unity

The movement faced internal betrayal when Babu Paleejo sided with the Mughals and orchestrated a night attack that devastated the Babbar tribe. In response, the Shoro and Dal tribes united to punish the traitor, thereby reinforcing their commitment to Sindh’s

freedom. This episode reveals that unity and mutual trust were essential in sustaining resistance against a powerful empire.

The Military Role of Manahin Dal

In 1025 AH, Mir Abdul Razaq Muzaffar Khan Mamuri was appointed governor of Thatta. His primary mission was to suppress the growing Sindhi freedom movement. Mughal officials in Thatta informed him that the Shal region had become the center of resistance, where Manahin Dal was terrorizing Mughal forces and being described as the “angel of death.”

When Muzaffar Khan advanced toward Shal, Manahin Dal led his forces into direct combat. With a sudden and fierce attack, he inflicted heavy losses on the Mughal army. Despite witnessing the scene, Muzaffar Khan hesitated to advance further, and his forces fell into confusion.

The Encounter with Mir Abul Baqa

The situation escalated when the notorious Mughal commander Mir Abul Baqa joined the campaign. His forces launched a sudden and brutal assault on local Sindhi communities near the mountains, killing thousands. However, the Mughals also suffered significant losses. According to historical accounts, Abul Baqa’s two sons were killed by the Shoros near Daṛo Band hill.

Truce and Temporary Retreat

Following the heavy casualties on both sides, a temporary truce was negotiated. According to the terms of this peace, Manahin Dal and his ally Hameed Shoro agreed to suspend their resistance activities and withdrew to their native regions. This, however, was a strategic retreat rather than a surrender, as the spirit of resistance remained alive.

Analytical Discussion

Manahin Dal’s role has often been overlooked in mainstream historical

narratives of Sindh. Yet, his leadership and defiance against Mughal power highlight several critical aspects:

- The transformation of tribal alliances into an organized resistance.
- The ability of local militias to challenge a professional and state-backed army.
- The symbolic importance of grassroots leaders in sustaining national movements.

His struggle proves that the freedom movement in Sindh was not merely led by elites but also by tribal leaders who mobilized the masses against imperial domination.

Conclusion

Manahin Dal stands as one of the forgotten heroes of Sindh, whose courage and leadership played a significant role in resisting Mughal expansion. Though little is known about his personal life and later years, the battles he fought and the unity he

inspired among Sindhi tribes secured him a place in the history of Sindh's freedom struggle. His story reflects the collective determination of the people of Sindh to protect their homeland from foreign domination.

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Mian Adam Shah Kalhoro: A Historical Review

Abstract

Mian Adam Shah Kalhoro was a prominent religious and political leader of the Kalhoro dynasty in Sindh. As a follower of Miran Muhammad Jaunpuri, he strengthened the *Mahdavi thought* in Sindh and expanded his circle of disciples. He established his center at Hatri village in Chandka (present-day Larkana), where tribal chiefs and landlords offered him land in reverence. His unique strategy of using only sticks (*danda*) instead of swords or arrows became a symbolic feature of his movement. Due to his growing influence, complaints were filed against him in the Mughal court, leading to his arrest and martyrdom in 1600 CE by the governor of Multan. His mausoleum at Sukkur, known as "Adam Shah’s Hill," remains an enduring symbol of

Kalhoro architecture and spiritual resistance.

Introduction

The Kalhoro era holds a significant place in the political and religious history of Sindh. Among its leaders, Mian Adam Shah Kalhoro played a vital role by combining religious thought with socio-political activism (Shaikh, 1993). His movement represented a fusion of spirituality and resistance, shaping the socio-political landscape of Sindh during the Mughal period.

Religious Ideology of Mian Adam Shah

Mian Adam Shah was a disciple of Miran Muhammad Jaunpuri and an ardent follower of the Mahdavi thought (Qureshi, 2002). His ideology emphasized resistance against oppressive landlords and jagirdars, yet he instructed his followers not to use swords or arrows, but only sticks (*danda*). This symbolic strategy

established the stick as the emblem of his movement, a practice still observed at his shrine today.

Political and Social Struggle

Mian Adam Shah established his headquarters at Hatri village in Chandka, where Kabbar, the chief of the Abro tribe, gifted him land in devotion. His increasing influence alarmed the Mughal administration, as local landlords and elites lodged complaints against him in Akbar’s court (Ansari, 1985). Consequently, the governor of Multan imprisoned him and ordered his execution in 1600 CE. Despite his martyrdom, his movement persisted as a source of inspiration for Sindh’s people.

The Mausoleum and Its Architecture

Mian Adam Shah’s body was brought from Multan and buried on a hill in Sukkur, later known as "Adam Shah’s Hill." The mausoleum, built under the

Kalhora ruler Mian Ghulam Shah, is a square structure measuring 29.8 x 29.8 feet with a height of 42.6 feet (Burton, 1877). The complex contains additional graves, including those of his brother Akram Shah, Jam Feroz Talpur (d. 1799 CE/1214 AH), and Shahbaz Khan Gul Andaz of Hyderabad. The shrine also houses the grave of Zinda bin Masti Joi, a close companion who was martyred alongside Adam Shah.

Conclusion

Mian Adam Shah Kalhoro remains a symbol of Sindh's religious resistance and political defiance against the Mughal hegemony. His unique strategy of peaceful yet forceful struggle through the use of sticks rather than weapons reflected a distinctive ideology of resistance. His shrine continues to represent not only Kalhoro architectural heritage but also the enduring memory of Sindh's struggle for autonomy and justice.

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Mian Din Muhammad Kalhoro: A Prominent Leader of Sindh’s National Struggle

Abstract

This article examines the political and spiritual role of Mian Din Muhammad Kalhoro, who continued the legacy of his father, Mian Nasir Muhammad, in sustaining the Kalhora movement. His period was marked by severe confrontations with the Mughal Empire, local uprisings, and critical battles, particularly the decisive conflict of 1799, in which the Kalhoras inflicted a remarkable defeat on Mughal forces. His leadership, resilience, and eventual martyrdom in Multan highlight his significant contribution to Sindh’s struggle for autonomy.

Introduction

The Kalhora dynasty occupies a central place in Sindh’s history of resistance and national struggle. Mian Din Muhammad Kalhoro (1792–1799), who succeeded his father Mian Nasir

Muhammad, not only preserved the spiritual traditions of the faqirs but also advanced the political and military aspects of the Kalhora movement against Mughal dominance (Shaikh, 2003).

Leadership and Early Circumstances

In 1792, Mian Din Muhammad ascended the spiritual seat of the Kalhoras. At the outset of his rule, local landlords who had been subdued during Mian Nasir Muhammad's era re-emerged in opposition. Mir Panhor sought support from the Mughal court, but Mughal commander Mirza Panni failed to overcome the faqirs (Qani, 1957).

Confrontation with the Mughals

The Mughals appointed Amir Sheikh Jahan to suppress the faqirs. In retaliation, the Kalhora faqirs launched a surprise night attack near Gereli, which disoriented the Mughal troops. With reinforcements sent by Mian Din Muhammad from Ghari, the faqirs

launched a combined assault, killing Amir Sheikh Jahan and forcing the governor of Bukkur to flee (Burton, 1877).

Intervention of Prince Mu‘izz-ud-Din

The death of Amir Sheikh Jahan and the retreat of Mughal forces compelled Prince Mu‘izz-ud-Din (the grandson of Emperor Aurangzeb and governor of Lahore and Multan) to march towards Sindh. Negotiations by Mian Din Muhammad’s envoys persuaded the prince to withdraw peacefully. However, soon after, Maqsood Faqir—brother of the Kalhora general Shah Bhara—launched unauthorized raids into Mughal territories, which enraged the prince and prompted his return to Sindh with reinforcements (Shaikh, 2003).

The Battle of 1799

The Mughal army plundered Sindh for six months while stationed in Sehwan. During this period, Mian Din Muhammad’s brother, Mian Yar

Muhammad, assumed leadership and declared resistance. A fierce battle ensued near the Nai Gaj River in 1799. The faqirs, including Taji Faqir, Jadi Faqir, and Bakhtiyar Faqir, fought valiantly, killing two prominent Mughal commanders, Raja Guj Singh Bhatti and Suraj Mal of Udaipur. The Kalhoras secured a decisive victory, inflicting heavy losses on the Mughals (Qani, 1957).

Martyrdom of Mian Din Muhammad

Despite the Kalhoras' triumph in battle, Prince Mu'izz-ud-Din sought to reassert imperial authority. Eventually, Mian Din Muhammad was taken to Multan, where he was martyred in 1799 (Burton, 1877). His martyrdom symbolized both the resilience and sacrifices of the Kalhora movement in Sindh's broader struggle for independence.

Conclusion

Mian Din Muhammad Kalhoro played a vital role in sustaining Sindh's national

struggle during a turbulent period of Mughal decline. His leadership, the faqirs' military victories, and his eventual martyrdom illustrate the determination of the Kalhora movement to secure autonomy for Sindh. His contributions remain a cornerstone in the history of Sindh's resistance against imperial domination.

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Mian Nasir Muhammad Kalhoro: A Pioneer of National Struggle in Sindh

Abstract

This article highlights the political and religious struggle of Mian Nasir Muhammad Kalhoro, who not only revived the national movement in Sindh but also organized local people into a unified force against the Mughal Empire. His spiritual leadership, strategic reorganization of the faqirs, and control over key territories laid the foundation for the establishment of indigenous rule in Sindh.

Introduction

The Kalhora dynasty played a decisive role in shaping Sindh’s national struggles against imperial domination. Among its eminent figures, Mian Nasir Muhammad Kalhoro stands out as a spiritual guide and political leader who laid the groundwork for indigenous rule through his organized resistance against the Mughals (Shaikh, 2003).

Leadership and Early Challenges

According to *Tuhfat-ul-Kiram*, after the martyrdom of Mian Shahal Muhammad, his nephew Mian Nasir Muhammad ascended the spiritual and political seat in 1068 AH (Qani, 1957). His growing influence among the people and the strengthening of the faqirs alarmed both local chiefs and the Mughal authorities. Consequently, combined Mughal and local forces launched attacks against him, forcing Mian Nasir Muhammad to migrate temporarily towards Thar (Burton, 1877).

Conflict with the Mughals and Captivity

With the collaboration of Mir Panhor and Mirza Khan Pathan of Sibi, Mian Nasir Muhammad was captured under the guise of reconciliation and sent to Emperor Aurangzeb. His imprisonment dealt a serious blow to the movement; however, the faqirs continued their resistance, ensuring that the Sindhi religious-national struggle was not completely suppressed (Shaikh, 2003).

Reorganization of the Movement

Upon escaping captivity, Mian Nasir Muhammad returned to Sindh and established the new town of Ghari, which became a strategic base for reorganizing his faqirs. These faqirs, who previously lived ascetic lives, began to marry and participate in agricultural and social activities, thus strengthening both the economic and military base of the movement (Qani, 1957).

Victories of the Faqirs and Regional Authority

The faqirs, under Mian Nasir Muhammad’s leadership, inflicted significant defeats upon the Mughals and their allies. They captured Lahkot on lease and seized control of Sahati. In addition, one of his followers, Feroz Virar, established a new settlement which later became known as Naushahro Feroze (Burton, 1877). These victories marked the emergence of indigenous political authority in Sindh.

Conclusion

Mian Nasir Muhammad Kalhoro was not merely a spiritual leader but a political architect of Sindh’s national movement. His vision, coupled with the faqirs’ resilience, played a decisive role in undermining Mughal dominance and laying the foundation for Kalhora rule. His legacy represents a critical chapter in Sindh’s history of resistance and the pursuit of autonomy.

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Mir Panhwar: An Enduring Chapter in Sindh’s Resistance History

Abstract

The martyrdom of Mir Panhwar holds a pivotal place in Sindh’s history, where resistance against oppression, cultural pride, and political consciousness converge to form a legacy that has become integral to Sindh’s national identity. This article presents a detailed analysis of the event in which the Panhwar tribe, particularly Mir Panhwar, courageously confronted Mughal tyranny—an episode that remains a vital reference in Sindh’s resistance narrative.

Political and Historical Background

In the 17th century, Sindh was under the administrative framework of the Mughal Empire. Local tribes were granted land, jagirs, and administrative authority based on their loyalty to the Mughals (Shaikh, 1982). A portion of the Sehwan region was entrusted to a Hindu Mughal official named Manak, who

embodied the arrogance and oppression typical of imperial agents.

Manak’s behavior toward the Panhwar tribe was marked by political insult and personal arrogance. A seemingly trivial incident involving a dropped whip became a flashpoint, symbolizing the clash between Manak’s imperial pride and the tribal dignity of the Panhwars (Joyo, 2001).

Manak’s Deception and the Imprisonment Incident

Manak invited Chief Isa Panhwar under the guise of hospitality—a gesture traditionally sacred in Sindhi culture—but used it as a trap. Upon arrival, Isa and his companions were imprisoned in the fort of Gahan, while Manak led an armed assault on Isa’s village (Shaikh, 1982).

This act was not merely personal revenge but part of a broader Mughal strategy to tighten control over local tribes (Alana, 1988).

Declaration of War and Preparations

Upon hearing of the injustice, Isa’s young son Mir Panhwar swiftly rallied the tribe and declared war against the Mughals. Despite limited resources, the Panhwars prepared for battle with:

- **Emotional mobilization**: Locals joined the cause out of loyalty and honor (Baluch, 1995).
- **Scarcity of arms**: Unlike the Mughals, the Panhwars lacked military equipment and fortifications but were driven by passion and resolve.
- **Tactical use of terrain**: Mir Panhwar leveraged the geography—hills, canals, and villages—to counter the Mughal advance.

The Battle Scene

The battle commenced near the Gahan fort. The Mughal forces, led by Manak, were equipped with modern weapons and cavalry, while the Panhwars fought with swords, sticks, and local strategies.

- **Intensity of combat**: The clash was fierce. Despite being outnumbered and outgunned, the Panhwars demonstrated unmatched bravery and sacrifice (Baluch, 1995).
- **Martyrdom of Mir Panhwar**: Fighting for honor, dignity, and his father's freedom, Mir Panhwar was martyred. Manak severed his head and presented it to the imprisoned Isa Panhwar—a moment etched in Sindh's collective memory (Shaikh, 1982).

Cultural and Literary Impact

Mir Panhwar's martyrdom became a symbol of honor, sacrifice, and resistance in Sindhi literature, poetry, and folklore.

- **Poetic echoes**: Shah Abdul Latif Bhittai's verses reflect the spirit of sacrifice and valor:

  "He who gives his head and endures pain, he is the true warrior." (Bhittai, ca. 1750/1960)

- **Oral tradition**: The story of Mir Panhwar is passed down through generations in rural Sindh.
- **Resistance literature**: Modern Sindhi writings portray the event as emblematic of political awareness and cultural pride (Joyo, 2001).

Conclusion

The martyrdom of Mir Panhwar occupies a significant place in Sindh’s historical consciousness. It exemplifies the Sindhi ethos of resisting tyranny not by submission, but by sacrifice. Academically, this event provides a foundational lens through which Sindh’s political, cultural, and literary identity can be analyzed and understood (Alana, 1988).

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Munder Khan Chandio: A Hero of Sindh’s Resistance Against the Mughals

Abstract

This paper focuses on Munder Khan Chandio, a significant figure of resistance in Sindh during the Mughal era. Despite the limited references to him in Mughal chronicles, works such as *Mazhar-i-Shahjahani* highlight his prominent role in leading the Chandio tribe against Mughal authority. His leadership in various battles around Bakhar and Sehwan demonstrates not only local resistance to imperial control but also the continuity of Sindhi tribal traditions of defiance and independence.

Introduction

Sindh’s history has consistently been shaped by resistance struggles and defiance against foreign domination. The Mughal era (from 1524 onwards) witnessed repeated revolts by Sindhi tribes, among which the Chandios played a prominent role. Mughal historians often recorded the Chandios critically, a testament to their disruptive influence on imperial authority. Among their leaders, **Munder Khan Chandio** emerged as a prominent figure of resistance, remembered for his leadership and eventual imprisonment in Bakhar Fort.

Historical Background

In 1004 AH (1595 CE), when Mirza Kokaltash was granted the jagir of Bakhar and appointed his son Mirza Anwar as governor, tensions with the Chandios escalated. The Chandios, resisting imperial authority, began raids on Mughal-held lands, setting the stage

for a long series of confrontations between local tribes and the empire.

The Struggles of Munder Khan Chandio

The First Battle of Bakhar

When Mirza Anwar dispatched his officer Haidar Beg against the Chandios, Munder Khan organized his forces and decisively defeated the Mughal contingent. This victory, marked by the capture of Mughal horses, drums, and supplies, was the first major defeat inflicted upon Mughal troops in Sindh by the Chandios, spreading alarm across imperial garrisons.

The Battle with Bakhtiar Beg

Later, Bakhtiar Beg Turkman, the governor of Sehwan, exploited inter-tribal divisions by rallying Panwhars, Korijas, and Samejas against the Chandios. At Kanwar Kot, his sudden assault caught the Chandios unprepared. Though they resisted bravely, they ultimately suffered defeat, with many killed and others taken

prisoner. Several captives were executed, and the survivors were sent to Mirza Anwar.

Mughal Strategies

The Mughal approach to Sindh combined two key strategies:

1. **Military force** – deploying large contingents from Bakhar, Thatta, and Sehwan against resisting tribes.
2. **Exploitation of tribal rivalries** – encouraging divisions among local groups such as the Panwhars, Korijas, and Samejas to weaken unified resistance (Mirak, 1640/1956).

The Final Phase of Struggle

Munder Khan continued his resistance until 1038 AH (1628 CE). When Muhammad Ali Bandri was appointed governor of Bakhar, he captured Munder Khan’s wife and children after a bloody confrontation. Hearing of their capture,

Munder Khan surrendered himself to the Mughals and was imprisoned in Bakhar Fort, where he is believed to have died.

Analytical Discussion

Munder Khan Chandio’s struggle represents a crucial chapter in Sindh’s history of resistance against Mughal centralization. Although Mughal chronicles underplayed his role, the repeated mention of “Munder” in *Mazhar-i-Shahjahani* underlines his importance. His defiance was not merely a tribal conflict but part of a broader struggle for autonomy, dignity, and the preservation of Sindh’s cultural identity.

Conclusion

Munder Khan Chandio stands among the unsung heroes of Sindh who challenged the might of the Mughal Empire. His sacrifices exemplify the determination of Sindhi tribes to preserve independence in the face of overwhelming imperial power. Remembering his legacy contributes to

a deeper understanding of Sindh’s long-standing traditions of resistance and resilience.

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Murid Jat: A Historical Symbol of Sindhi Honor

Introduction

Murid Jat is remembered as one of the most courageous figures in Sindh’s

history, who sacrificed his life to defend the honor of his people. His martyrdom occurred during the Tarkhan rule, when Mirza Saleh became notorious for his cruelty and injustices against the Sindhi population (Ansari, 1983).

Political Background

After the death of Mirza Shah Hasan Arghun in 1555 CE, Sindh was divided into two regions: the area above Sehwan went under Sultan Mahmood, while the territory below Sehwan came under the control of Mirza Isa Tarkhan. After Isa’s death, conflicts arose among his sons, and eventually Mirza Saleh emerged as the ruler. He became infamous for his ruthlessness, corruption, and oppressive policies (Khan, 1992).

Oppression and the Cause of Revolt

Mirza Saleh committed atrocities against the Sindhi people. He killed innocent men, imprisoned many, and forced women into his harem. When one Sindhi family refused to marry their daughter to him, he brutally killed or imprisoned its members. Murid Jat, a member of this

family, was in Gujarat for trade at the time. Upon hearing the news, he immediately abandoned his work and rushed to Thatta, vowing revenge (Shaikh, 2001).

Determination and Assassination

As recorded in *Tareekh-i-Tahiri*, Murid Jat openly declared in the streets of Thatta: *“Until I kill Mirza Saleh in his full court, I will not tie a turban on my head.”* (Nizamuddin, 1600/1975). He would roam the city sharpening his dagger, addressing it loudly and asking his heart to remain strong at the time of action. Most people thought he had gone insane, but in reality, it was the courage of a determined patriot.

Finally, one day when Mirza Saleh was on his way to his palace, Murid disguised himself as a petitioner. He approached Mirza with a dagger wrapped in paper, pretending to submit a petition. Suddenly, he struck Mirza Saleh in the stomach, killing him instantly. Murid Jat was also martyred on the spot, his body cut into pieces, but his sacrifice turned into a lasting symbol of Sindhi honor and resistance (Burton, 1877).

Conclusion

Murid Jat’s act of resistance and sacrifice remains a historic example of Sindhi honor and courage. His blood became the ink of resistance against tyranny, and his name lives on as an inspiration for future generations. His famous couplet is still remembered in Sindh:

"From the soil of Ghaghghieli, I shall strike the decisive blow,
Killing Mirza Saleh, and nothing else shall I do."

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Natalo Nohani: the vigilant warrior of sindh

Abstract
This article highlights the historical role of a brave Sindhi warrior, Natalo Nohani. Following the famous battle of Totan Nohani, the political strategy of the Nohani community, their conflicts with the Mughals, and Natalo's martyrdom became a significant turning point in the struggle for national independence in Sindhi society. This study demonstrates the political and social lessons that Sindh's local communities derived from the experiences of the Nohani tribe in dealing with foreign rulers.

Introduction

The history of Sindh is a living record of tribal resistance and confrontations with foreign imperial powers. During the Mughal era, many Sindhi tribes sacrificed their lives in pursuit of freedom. Among them, the resistance of the Nohani tribe holds particular

significance. Even after the martyrdom of Totan Nohani, the courage and political strategy of the Nohani tribe left a profound impact on Sindh's political landscape. Within this context, the role of Natalo Nohani is noteworthy; by sacrificing his life, he not only exposed the deception of the enemy but also imparted a historical lesson to his tribe.

Natalo Nohani and the Situation of the Nohani Tribe

After the battle of Totan Nohani, the Nohani tribe found itself weakened before the Mughal forces. To maintain balance, they reluctantly accepted the authority of the Mughals and occasionally assisted them. However, this behavior was driven by necessity rather than political strategy, which the Mughals mistakenly interpreted as "loyalty." The Mughal rulers, employing their customary tactics of deception, prepared a sudden attack on the Nohanis.

The Battle of Mandiji and Natalo's Bravery

The Mughal Jagirdar, under the pretense of planning an assault at Samijan, arrived at the Mandiji encampment. Suddenly, while the Nohanis were unaware and asleep, the Mughal forces struck. In this situation, Natalo Nohani rallied his people and charged into the battlefield. Despite the Nohani community being unarmed and unprepared, Natalo, along with his brothers, sons, and fifty companions, fought the Mughals bravely, killing many enemies. Ultimately, he attained martyrdom.

Political and National Consciousness

After Natalo Nohani’s martyrdom, the Nohanis realized that reliance on foreign rulers invited only their own destruction. This experience taught them that resistance, rather than compromise, was essential for their survival. They abandoned their settlements, joined forces with the Nomads in the mountains, and emerged as a new threat to the Mughals.

Historical Significance

The struggle of Natalo Nohani is an important example in Sindh's history of resistance. His sacrifice not only redirected the course of national resistance but also enhanced political awareness in Sindhi society. Yusuf Mirak writes: *"They devastated the San and Haveli parganas"* (Mirak, 1600s/Translated). This excerpt demonstrates how the Nohani revenge became a serious threat to the Mughals.

Conclusion

The martyrdom of Natalo Nohani has become a symbol of resistance, courage, and political foresight in Sindh's history. His actions reminded the Sindhi people not to fear the power of the enemy and that the objectives of freedom could only be achieved through national unity.

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Pryo Unnar: A Patriotic Leader of Sindh's Resistance

Abstract

This article explores the life and resistance of *Pryo Unnar*, a prominent Sindhi leader who played a decisive role in the struggle against Mughal

domination in Sindh during the late 16th and early 17th centuries. Following the death of Bakhityar Beg, the Unnars and Samejas initiated widespread resistance against the Mughal forces and their local allies. Pryo Unnar, through his uncompromising leadership, launched several campaigns to weaken Mughal authority in the region. However, tribal rivalries weakened the Sindhi resistance and enabled the Mughals to exploit internal divisions. Ultimately, Pryo Unnar was captured and later martyred at Gacheri in 1008 AH (1600 CE). This study argues that despite temporary setbacks, Pryo Unnar’s struggle symbolizes Sindh’s broader anti-colonial resistance.

Introduction

The history of Sindh under Mughal domination was shaped not only by imperial authority but also by persistent local resistance. Tribal leaders and warriors from various regions sought to preserve autonomy and resist external control. Among these figures, *Pryo Unnar* stands out as a leader who

mobilized local communities against Mughal power (Shahjahan, n.d.). His life reflects the dynamics of Sindh’s resistance movement, shaped by both heroic defiance and internal weaknesses.

Resistance after the Death of Bakhityar Beg

The death of Bakhityar Beg, the Mughal governor of Sehwan, created a power vacuum that was filled by widespread tribal resistance. The Samejas and Unnars, historically opposed to foreign domination, took the lead in confronting Mughal loyalists. They launched raids against tribes suspected of siding with the Mughals, including the Panhwars and Khorijas, with the aim of eliminating Mughal influence across Sehwan and Bakhar (Ansari, 1985). This strategy, however, planted the seeds of further tribal conflicts.

Tribal Rivalries and Mughal Manipulation

Although the Unnars and Samejas sought to weaken Mughal authority, their decision to attack other Sindhi tribes deepened divisions. These rivalries gave the Mughals an opportunity to exploit local disunity by aligning themselves with the Panhwars and Khorijas against the resisting tribes (Khan, 1992). Instead of uniting against a common enemy, Sindhi tribes turned against one another, making the Mughal conquest more effective and durable.

The Battle of Gacheri and Pryo Unnar’s Capture

In a decisive confrontation, approximately five to six thousand Sameja and Unnar warriors gathered under Pryo Unnar’s leadership near Gacheri. Meanwhile, Mughal forces, reinforced by allied Panhwars and Khorijas, advanced to crush the rebellion. The ensuing battle was bloody, with heavy casualties on both sides. Ultimately, the Sindhi resistance

was defeated, and Pryo Unnar was captured. Historical accounts indicate that he had earlier been imprisoned alongside Bodlo Sameja but released after intercession by Qasim Khan (Shahjahan, n.d.).

Strategy and Martyrdom

Pryo Unnar was known for his firm belief in resisting compromise with foreign invaders, except in temporary circumstances of weakness. Even after his release, he resumed armed struggle against the Mughals, refusing to submit to their authority. His determination culminated in the Battle of Gacheri in 1008 AH (1600 CE), where he was ultimately martyred (Ansari, 1985). His death marked a significant but temporary setback for Sindh’s resistance.

Analysis

The life of Pryo Unnar illustrates both the strengths and weaknesses of Sindh’s

anti-Mughal struggle. His bravery and leadership embodied the spirit of independence, yet the failure to build solidarity among Sindhi tribes undermined the resistance. If tribal leaders had united under a shared cause, the Mughals may have faced greater difficulty consolidating power in Sindh (Khan, 1992).

Conclusion

Pryo Unnar remains a symbol of patriotism and defiance in Sindh’s history. Though defeated, his legacy highlights the resilience of Sindhi resistance against imperial domination. His story reflects broader patterns in South Asian history, where internal disunity often enabled external conquest. Nonetheless, his martyrdom at Gacheri stands as a reminder of Sindh’s enduring struggle for autonomy and freedom.

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Qasim Barijo: A Martyr of Sindh’s Resistance Heritage

Introduction

Sindh’s history is rich with chapters of resistance, sacrifice, and the defense of cultural identity. Among these, the story of Qasim Barijo holds particular significance. During the Mughal era, when foreign rule was imposed upon Sindh, local leaders, scholars, and intellectuals responded in varied ways—some became champions of resistance, while others aligned themselves with imperial power. Qasim Barijo stood firmly in the camp of resistance, sacrificing his life for tribal rights, the dignity of his homeland, and the honor of his people.

Historical Background

During the expansion of the Mughal Empire, various political and military strategies were employed to consolidate control over Sindh. Shamsher Beg, a governor appointed by the Mughals, imposed unjust taxes on local tribes. Qasim Barijo, the tribal chief residing near the mountainous region of Bobak, refused to pay these levies—an act considered rebellion against imperial authority.

Seeking counsel, Shamsher Beg turned to Yusuf Mirak, the historian and author of *Mazhar Shahjahani*. Mirak advised a military assault on the Barijo tribe, stating:
“I replied that if you attack them as you did the Chandias, it will not be difficult. Their terrain is less challenging… If you march directly to their village, something may be achieved” (Mirak, n.d.).

Following this advice, Shamsher Beg marched overnight and launched a surprise attack at dawn. A fierce battle ensued, in which Qasim Barijo, alongside his sons and companions, fought valiantly and was martyred.

Scholarly Analysis

1. The Ethical Crisis of Local Intellectuals

Yusuf Mirak’s role in this episode reveals a troubling contradiction. While he condemns certain Mughal commanders like Ahmad Beg, he simultaneously offers strategic advice that facilitates the massacre of Sindhi tribes. This duality reflects the moral crisis among

some local intellectuals of the time, who prioritized imperial favor over the rights and lives of their own people (Mirak, n.d.).

2. Symbolism of Resistance

Qasim Barijo’s defiance was not merely a political stance—it was a symbolic act of resistance against the moral and political decay of the era. His refusal to submit, and his ultimate martyrdom, represent a profound commitment to tribal identity, cultural dignity, and collective justice. His legacy lives on in Sindh’s literature, history, and public consciousness (Shaikh, 2018).

3. Defense of Cultural Identity

Barijo’s sacrifice was also a defense of Sindh’s cultural identity. The resistance of Sindhi tribes against Mughal expansion was not only a political rebellion but a struggle for cultural survival. The battle led by the Barijo tribe echoes the voice of a people determined to protect their land and heritage (Memon, 2020).

Conclusion

Qasim Barijo’s martyrdom is part of a long-standing tradition of resistance in Sindh—one that defends the rights of the land, the identity of its people, and the dignity of its culture. His story is not only historically significant but also morally instructive for the present day. The ethical responsibility of intellectuals to stand with the people, rather than power, remains as vital today as it was in Barijo’s time.

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Rajjo Lekhi: The Loyal Commander of the Kalhora Dynasty

Introduction

The Kalhora period in Sindh’s history marks a significant era of political consolidation and cultural development. Among the many influential figures of this time, Rajjo Lekhi stands out as a trusted advisor, military strategist, and loyal companion to the Kalhora rulers. His contributions began during the reign of Mian Yar Muhammad and continued through the final phase of Kalhora rule (Qanai, 1775/1992).

Historical Background

Rajjo Lekhi’s active role began in 1113 AH / 1701 CE, when Mian Yar

Muhammad had taken refuge in Qalat following a conflict with Mughal prince Muazzuddin. While many local leaders remained silent, Rajjo Lekhi traveled to Qalat, informed Mian of the situation in Sindh, and successfully persuaded him to return. This pivotal act laid the foundation for the Kalhora dynasty's rise to power (Shaikh, 2019).

Military Contributions

Rajjo Lekhi played a key role in the conquest of Kachho and later participated in the battles of Shikarpur against the Daudpota tribe in 1136 AH / 1723 CE. His strategic acumen and unwavering loyalty earned him a top position among the Kalhora court's military advisors and ministers. His influence remained strong during the reigns of both Mian Noor Muhammad and Mian Ghulam Shah (Mumtaz, 2021).

Political Influence

In 1170 AH / 1757 CE, following the deposition of Mian Muradyab Khan, a power struggle erupted among the Kalhora princes. While many nobles sided with Atar Khan, Rajjo Lekhi

remained loyal to Mian Ghulam Shah, even accompanying him into exile in Jodhpur. When Ghulam Shah returned and became ruler of Sindh in 1173 AH / 1759 CE, Rajjo Lekhi had already established himself as the most influential figure in the Kalhora court (Qanai, 1775/1992).

Final Years and Death

Rajjo Lekhi passed away in 1190 AH / 1776 CE. Assuming he was around 20 years old when he began his service, he would have been approximately 96 at the time of his death. He died of natural causes, likely due to age and the pressures of political life. His tomb is located at Ganjhi Takkar, although another tradition claims he was buried near Mahmoodabad, close to the grave of Mian Noor Muhammad Kalhoro (Shaikh, 2019).

Historical Silence and Tribal Tensions

The historian Mir Ali Sher Qanai completed his renowned work *Tuhfat-ul-Kiram* during the reign of Mian Sarfraz Kalhoro. While the Kalhora court was

stable at that time, Qanai became silent during the later years when civil war and tribal tensions emerged. Even after the fall of the Kalhoras and the rise of the Talpurs, Qanai did not document these events. Therefore, it is difficult to draw definitive conclusions about the Lekhi–Talpur conflict (Qanai, 1775/1992).

Conclusion

Rajjo Lekhi’s legacy reflects loyalty, military brilliance, and political foresight. His role in stabilizing and defending the Kalhora dynasty remains a vital chapter in Sindh’s historical narrative. Even after the fall of the Kalhoras, the Lekhi family migrated toward the city of Layyah near Multan, where their descendants still reside today.

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Saeendad Kalmaty: A Brave Defender of Sindh

Introduction

Saeendad Kalmaty was one of the valiant figures who fought to protect

the honor of Sindh and its people against British colonial occupation. When the British entered Sindh under the guise of trade and gradually subdued the native rulers to establish control, many proud Sindhi tribes resisted. They launched attacks on British officials and soldiers, proving their love for the land. Among these courageous warriors, Saeendad Kalmaty holds a prominent place.

Origins and Early Resistance

Saeendad hailed from Karachi. The Kalmaty tribe, along with other allied groups, formed militias to confront the British. Saeendad’s role in this resistance was comparable to that of Hosh Muhammad Sheedi. Before the Battle of Miani, when Sindhi forces attacked the ammunition depot in Hyderabad, the Mir rulers sent letters to local leaders—Jam Mehr Ali Jokhio of Malir, Malik Ahmed Khan Nomri, and Malik Ibrahim Khan Kalmaty—urging them to form a united front and attack British cantonments in Karachi instead of joining the Hyderabad forces directly.

Strategic Planning and British Interference

The three tribal leaders gathered fighters and agreed to avoid indiscriminate violence, targeting only British forces. They advised local Sindhis to evacuate Karachi before the planned raids. However, a local informant named Nao Mal betrayed the plan by alerting British officials about the Sindhi movements, causing the strategy to fail. The Sindhi militia, which had reached within two kilometers of the cantonment, was forced to retreat.

Continued Resistance After British Occupation

After the Battles of Miani and Dubbi, the British took control of Sindh and exiled the Talpur rulers to India. Yet Saeendad Kalmaty and his companions continued their resistance. At the request of Charles Napier, trained British troops arrived from Bombay and began marching from Karachi to Hyderabad via Thatta. Led by Chakar Khan Jokhio, the Jokhio and Kalmaty tribes ambushed the convoy, killing

many foreign soldiers and seizing their supplies. Only ten to twelve soldiers managed to escape back to the Karachi cantonment.

Refusal to Surrender

Despite multiple British attempts to negotiate peace, the three tribal leaders refused to surrender. Eventually, the British imprisoned the Mir rulers and coerced the Jokhio, Kalmaty, and Nomri tribes into laying down their arms. Though the tribal system demanded obedience to the chiefs' decisions, Saeendad Kalmaty and a few loyal companions rejected the surrender. They chose instead to fight and die for their homeland.

Final Stand and Martyrdom

Saeendad Kalmaty, along with two Kalmaty tribesmen, one Jokhio, and one Chhutto companion, left their village in defiance of the chiefs' decision. He declared, "Let the chiefs make peace with the British—we will not. We will either drive the British out of our land or die fighting." When they learned that British troops were marching from

Karachi toward Gharo, they launched a surprise attack near Dhabeji, capturing camels and supplies.

On another occasion, locals informed them that some British officers were strolling along the banks of New Malir. The five companions attacked and killed two of the officers. Suddenly, a large British force emerged from hiding. Despite being outnumbered, the five warriors fought bravely, killing many British soldiers. Ultimately, Saeendad Kalmaty and his companions were martyred in this fierce battle. His martyrdom occurred around mid-1843.

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Shah Baharo: The Loyal Commander of the Kalhora Period

Abstract

This paper examines the life, military contributions, and socio-political role of **Shah Baharo**, one of the most notable

commanders of the Kalhora dynasty in Sindh. Known for his participation in more than eighty battles, Shah Baharo played a decisive role in defending Sindh, particularly in the wars against the Khan of Kalat in 1731 and the Kanji Kot campaign in 1746. Apart from his military career, Shah Baharo served as an administrator of Chandka, where he initiated public welfare projects, including the construction of wells, canals, and forts for defense. His death remains debated among historians, with references suggesting different years. Furthermore, his mausoleum, built under the order of the Kalhora rulers, remains a significant historical site though in a deteriorating condition today.

Introduction

The Kalhora period in Sindh's history is marked by military strength and political authority. Among the prominent military figures of this era was **Shah Baharo**, belonging to the *Janjhan* clan, considered a sub-group of the Samat community (Shaikh, n.d.).

His life exemplifies loyalty, valor, and devotion to the Kalhora rulers, particularly in the face of invasions and internal strife.

Military Role

Shah Baharo is said to have participated in **more than eighty battles**, each resulting in victories for the Kalhora state (Mehr, 1957).

- In **1731 (1144 AH)**, the Khan of Kalat, Abdullah Khan, launched an invasion against Sindh. Shah Baharo commanded the Sindhi forces on behalf of Mian Noor Muhammad. The battle was fierce, resulting in Abdullah Khan’s death and a decisive victory for Sindh (Mehr, 1957, p. 838).
- In **1746 (1159 AH)**, during the Kanji Kot campaign, Shah Baharo again led the Kalhora army and secured another victory (Qani, 1960).

Administrative and Social Contributions

Appointed as the **administrator of Chandka**, Shah Baharo extended his services beyond the battlefield. His initiatives included:

- The construction of wells and canals for public welfare.
- The establishment of forts and defensive structures along the Sindh-Balochistan frontier.
- Supervision of civic and infrastructural development (Shaikh, n.d.).

These actions reflected his dedication not only as a military commander but also as a public servant concerned with social development.

Political Role and Family Divisions

In **1757 (1170 AH)**, when a succession dispute erupted between **Muhammad Muradyab Khan** and **Mian Ghulam Shah Kalhoro**, Shah Baharo sided with Ghulam Shah. Conversely, his brother

Maqsodo Faqir initially supported Muradyab but later shifted allegiance to Ghulam Shah (Mehr, 1957).

Death and Mausoleum

Historians differ on the exact year of Shah Baharo's death:

- According to Mehr (1957), Shah Baharo died in **1736 (1148 AH)** (p. 838).
- Qani (1960), however, maintains that he remained active until **1757 (1170 AH)** and died shortly thereafter.

Regarding his tomb, Cousens (1929) records that the **mausoleum was constructed in 1774 (1188 AH)** under the orders of Mian Ghulam Shah. The structure is noted for its elaborately carved wooden doors and an ornate chandelier above the tomb, similar only to that of Mian Noor Muhammad Kalhoro (pp. 159–160). It is likely that the construction began under Ghulam Shah but was completed during the reign of Mian Sarfaraz. Today, the

mausoleum is in a fragile condition and risks collapse.

Conclusion

Shah Baharo was a loyal and courageous commander of the Kalhora dynasty whose contributions extended from battlefield victories to administrative and infrastructural development. His dedication ensured the defense and stability of Sindh during critical periods of external invasion and internal succession disputes. The deteriorating state of his mausoleum today highlights the urgent need for conservation of Sindh’s historical and cultural heritage.

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Shah Inayat Shaheed: The Revolutionary Sufi and the Experiment of Collective Farming in Sindh

Abstract

Shah Inayat Shaheed (1655–1718 CE) was a revolutionary Sufi, thinker, and peasant leader in Sindh. He not only challenged the exploitative feudal system of his time but also practically implemented the principle of *“Who tills the land has the right to eat”* through the establishment of collective farming communities. This paper examines his life, intellectual background, philosophical inspirations, the establishment of communal farming, his confrontation with Mughal authorities and local landlords, and ultimately his martyrdom. The study contextualizes Shah Inayat within the socio-political environment of declining Mughal authority, growing feudal exploitation, and mass poverty. His experiment at Jhok Sharf was a unique socio-economic model in South Asia and has global significance when compared with later communal movements such as Tolstoy’s communes in Russia and the Paris Commune in France.

Introduction

Sindh has historically been a land of Sufism, tolerance, and popular movements. Among its most significant figures stands Shah Inayat Shaheed, who combined mystical spirituality with a radical socio-political mission. He challenged both religious orthodoxy and feudal exploitation, emerging as one of the earliest advocates of peasant rights in South Asia (Manjhi, 2005).

Historical Background

Decline of the Mughal Empire

During Shah Inayat's lifetime, the Mughal Empire was in decline. After Aurangzeb Alamgir's long and rigid reign (1658–1707 CE), the empire weakened considerably. Under Farrukhsiyar (1713–1719 CE), political instability and feudal corruption intensified (Lakhan, 1980).

Political Conditions in Sindh

In Sindh, the Kalhora dynasty held nominal authority under Mughal

suzerainty. Local nawabs, landlords, and pirs dominated political power, often exploiting peasants without accountability (Manjhi, 2005).

Social and Economic Conditions

The socio-economic conditions were marked by severe inequality. Land was concentrated in the hands of jagirdars and landlords, while peasants lived in near-bonded conditions. The peasant's share of the harvest was so small that survival itself was precarious. Against this backdrop, Shah Inayat's slogan *"Who tills the land has the right to eat"* represented both resistance and hope (Dahyi, 1969).

Intellectual and Philosophical Background

Shah Inayat received his early education in Multan and later studied at Burhanpur under Syed Abdul Malik, where he gained exposure to Islamic mysticism as well as Greek, Persian, Indian, and Chinese philosophies. He was influenced by the egalitarian

thought of Mazdak, the rational inquiries of Socrates and Plato, and the ethical principles of Confucius (Lakhan, 1980). His intellectual synthesis blended Sufi humanism with radical social egalitarianism.

Collective Farming and the Jhok Commune

Shah Inayat first experimented with communal farming in Thatta, redistributing land among peasants. Later, he shifted to Jhok Sharif, where he established a larger commune. Land was treated as collective property, and harvests were shared equally. The principle of *"Who tills, eats"* not only challenged feudal norms but also awakened class consciousness among peasants (Manjhi, 2005).

Opposition from Landlords and Clerics

The success of Shah Inayat's commune alarmed the landed elite and orthodox clerics. Syed Abdul Wasi of Bulri, a

powerful pir and relative of Shah Abdul Latif Bhittai, along with landlord Noor Muhammad Palijo, mobilized opposition against him. With the support of fatwa-selling clerics, they branded Shah Inayat a heretic and rebel. Nawab Azam Khan of Thatta sought and received Mughal Emperor Farrukhsiyar's permission to suppress him (Lakhan, 1980).

The Battle of Jhok and Martyrdom

The Mughal forces, joined by Kalhora rulers and local landlords, laid siege to Jhok. For four months, Shah Inayat's followers resisted fiercely. Unable to secure victory in open battle, the Mughals resorted to deceit. Mir Shahdad Talpur, carrying the Qur'an, entered negotiations but betrayed Shah Inayat, leading to his capture. On 7 January 1718 CE, Shah Inayat and his companions were executed, and his severed head was sent to Delhi before being returned to Jhok for burial (Manjhi, 2005).

Global Significance and Comparative Perspective

Shah Inayat's communal experiment holds global importance. It can be compared to Tolstoy's land redistribution in Russia and the Paris Commune of 1871. As Noam Chomsky (2001) observed, while the Paris Commune produced vast scholarship, Shah Inayat's equally remarkable revolution remains underexplored by South Asian historians. His movement, which saw the martyrdom of nearly 25,000 followers including women and children, deserves recognition as one of the earliest anti-feudal and proto-socialist struggles in Asia.

Conclusion

Shah Inayat Shaheed was not merely a mystic but a revolutionary leader who envisioned a society free from feudal exploitation. His communal farming system represented a practical model of social justice rooted in Sufi egalitarianism. His martyrdom illustrates the tragic fate of

revolutionary movements crushed by imperial and feudal alliances. Yet, his slogan and struggle continue to inspire peasant movements in Sindh and beyond.

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Tajo Lekhi: A Historical Analysis of the Kalhora-Talpur Power Struggles

Abstract

Tajo Lekhi, son of Rajjo Lekhi, played a significant role in the political and military conflicts of Sindh during the Kalhora period. As a trusted administrator under Mian Mahmood Khan Kalhoro, he inherited his father's authority and became a key figure in resisting the Talpurs. His confrontations with Mir Bijar Khan Talpur, especially at Umerkot and later at Laniyari, highlight the volatile relationship between the Kalhoras and Talpurs. Despite temporary victories and continuous resistance, the Kalhora dynasty eventually lost power after the decisive battle of Halani in 1782 CE. Tajo Lekhi was killed alongside his brother in this battle. His tomb at Ganjo

Takkar in Hyderabad stands as a testament to the Kalhora architectural tradition.

Introduction

The Kalhora era of Sindh witnessed constant power struggles between tribal leaders and ruling elites. Among the key actors was Tajo Lekhi, who inherited both administrative and military responsibilities from his father Rajjo Lekhi during the rule of Mian Mahmood Khan Kalhoro (Shaikh, 1993). His role illustrates the tensions between Kalhoras and the rising Talpurs, which eventually led to a transfer of power in Sindh.

Political Rise of Tajo Lekhi

When Mian Sarfraz Khan Kalhoro was deposed, Mian Mahmood Khan assumed power. Rajjo Lekhi was entrusted with the administration and treasury, while his son Tajo Lekhi was appointed as *Madar-ul-Maham* (chief administrator).

Upon Rajjo’s death, Tajo succeeded him and consolidated authority (Ansari, 1985). His leadership positioned him as one of the most determined opponents of the Talpurs.

Conflict with the Talpurs

Tajo Lekhi, alongside allies such as Allah Bakhsh Jhanjhhan, Mehrab Jatoi, and Feroz Pitafi, resisted the growing Talpur influence. In 1770s CE, he mobilized nearly 30,000 soldiers and confronted Mir Bijar Khan Talpur at Umerkot (Qureshi, 2002). Although the fort’s strength outweighed Tajo’s army, a ruse allowed his forces to temporarily occupy it. This provoked a direct confrontation, culminating in the Battle of Laniyari, where Mian Ghulam Nabi Kalhoro was killed, forcing Tajo to retreat (Burton, 1877).

Continued Resistance and the Battle of Halani

Even after defeat, Tajo Lekhi continued his resistance against the Talpurs.

During Mian Abdul Nabi’s reign, he was briefly imprisoned but spared due to Mir Bijar’s intervention. Despite being pardoned, his opposition persisted. Eventually, his conspiracies contributed to the decisive Battle of Halani in 1782 CE (1196 AH), where the Kalhoras were defeated and Talpurs established sovereignty in Sindh. Tajo Lekhi and his brother were killed in this battle (Shaikh, 1993).

The Tomb of Tajo Lekhi

Tajo Lekhi’s mausoleum is situated at Ganjo Takkar near Hyderabad airport, representing Kalhora-period funerary architecture. The tomb is built with a three-arched façade, plain niches, and a central dome with an inverted lotus finial. It is plastered with lime and features robust but simple decorative elements. The structure reflects the architectural aesthetics of the late Kalhora period (Burton, 1877).

Conclusion

Tajo Lekhi symbolizes the Kalhora dynasty’s final resistance against the rising Talpurs. His life embodies both the ambition and the tragic downfall of the Kalhoras, culminating in the Battle of Halani. His tomb remains a historical monument, reminding us of the transitional period in Sindh’s history when power shifted from Kalhoras to Talpurs.

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Talib Samejo: A Historical Review

Abstract

Talib Samejo emerged as a significant rebel and freedom-seeking figure in the early 17th century history of Sindh. During the governorship of Mir Abul Baqa in Bukkur, Talib Samejo's revolt triggered notable conflicts in Nasarpur, Gacheri, and the fortress of Saidgar. His martyrdom in 1017 AH/1608 CE marks a crucial episode in Sindh's political and military struggles. This paper examines Talib Samejo's political and military role and highlights his importance as a milestone in the resistance history of Sindh.

Introduction

The Sameja tribe has played an important role in the political, military, and social history of Sindh. In the early 17th century, Talib Samejo stood out as a leader who, through his tribal and political strength, posed a formidable challenge to the ruling elites (Shaikh, 1992).

Historical Background

During the governorship of Mir Abul Baqa at Bukkur, Mirza Ghazi Beg Tarkhan authorized operations against the Samejas. At that time, Talib Samejo had already initiated rebellion around Nasarpur and neighboring regions (Qureshi, 2001).

Events of Gacheri and Nasarpur

Mir Abul Baqa marched with his army toward Gacheri, where many Samejas were killed, and several were taken captive. Others fled toward Jaisalmer and Nasarpur. At Nasarpur, Talib Samejo received temporary refuge with the Bhattis, but Abul Baqa pursued him there as well (Ansari, 2010).

The Battle of Saidgar Fort

Talib Samejo, along with his companions, took refuge in the Saidgar fort. Abul Baqa used elephants to break open the gates and entered the fort. A fierce battle ensued, resulting in the

defeat of the Samejas. Approximately twelve hundred of them were killed, and Talib Samejo himself was martyred in combat (Mirak, 1659/1975).

Analysis

The revolt of Talib Samejo represents an important chapter in the history of resistance in Sindh. Through tribal alliances and local support, he directly challenged the Arghun-Tarkhan rulers. Although he was militarily defeated, his martyrdom became a lasting symbol of political resistance in Sindh (Memon, 2015).

Conclusion

Talib Samejo’s role underscores the significance of tribal unity and resistance in Sindh’s history. His martyrdom in 1608 CE stands as an emblematic example of political and military defiance, providing inspiration for subsequent resistance movements.

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Talib Unar: The Brave Commander of Sindh’s Resistance

Abstract

This paper explores the role of **Talib Unar**, a fearless commander who resisted Mughal imperial authority in Sindh. Following the martyrdom of Paryu Unar, Talib reorganized his tribe and continued the armed struggle. His battles, such as those at Sunhari Lake, Dehṛan, and Saidgarh (near present-day Tando Allahyar), reflect the

determination of Sindhi warriors against imperial dominance. His martyrdom in 1017 AH (1608 CE) symbolizes the spirit of sacrifice and resistance embedded in Sindh’s history.

Introduction

Sindh’s history is marked by continuous resistance against foreign domination. From ancient times to the Mughal period, local leaders rose to defend their land, culture, and autonomy. Among these freedom fighters, **Talib Unar** stands out as a warrior who challenged Mughal authority and inspired his people to rise against oppression (Shaikh, 1998).

The Battle of Sunhari Lake

One of the earliest significant confrontations occurred at **Sunhari Lake**, when Mughal commander **Taimur Beg**, nephew of the local Mughal official Nuruddin Karori, marched with 3,000 cavalry to suppress the Unars. Talib Unar led his men with extraordinary

bravery, encircling and defeating the Mughal forces. The Unars seized horses, weapons, and supplies, forcing Taimur Beg to retreat to the fort of Wanjhri (Shaikh, 2005).

The Raid at Dehṛan

Talib Unar continued to launch bold attacks against the Mughals. When Mughal officers Darvesh Beg and Manak Singh attacked the Unar village of **Dehṛan**, Talib Unar retaliated with a surprise night raid. Nearly 500 Mughal soldiers were killed, demonstrating the effectiveness of guerrilla tactics employed by the Sindhi tribes (Mirak, 1600/1979). This episode reinforced Talib's position as a formidable resistance leader.

The Siege of Saidgarh and Martyrdom

In 1017 AH, **Mir Abu'l Baqa**, son of Mir Namakin, marched with a large Mughal force against Talib Unar. While attempting to reach the hills near

Nasarpur, Talib took refuge in the fort of **Saidgarh** (near modern Tando Allahyar). Despite his inexperience in siege warfare, he fought courageously. The Mughals used war elephants to break the fort's gates, leading to fierce hand-to-hand combat. Talib Unar, alongside nearly 1,200 comrades, fought to the last breath and embraced martyrdom (Shahjahanī, 1985).

Conclusion

Talib Unar remains a symbol of resistance in Sindh's history. His defiance against the mighty Mughal Empire demonstrates the resilience and bravery of Sindhi people in the face of imperial oppression. His legacy underscores that Sindh's struggle for autonomy has been shaped by warriors who valued honor and freedom over submission.

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Totan Nohani: A Brave Hero of Sindh’s Freedom Struggle

Abstract

This article examines the struggle of Totan Nohani, a significant figure in Sindh’s resistance against Mughal domination during the early seventeenth century (1001 AH). When Bakhtiar Beg was appointed as the Mughal governor of Sehwan, he sought to suppress local resistance through force and violence. In response, the Nohani tribe, along with other Sindhi tribes, adopted a policy of non-cooperation and active resistance. Totan Nohani, with his companions, fought courageously, sacrificing his life for the cause of national freedom. His role illustrates the deep-rooted traditions of defiance and the collective consciousness of Sindhi society during the Mughal era.

Introduction

Sindh’s history is deeply shaped by resistance movements against foreign rulers. Throughout centuries, local tribes and communities rose against external

domination. Totan Nohani stands out as a heroic figure who not only defended his tribe’s honor but also symbolized Sindh’s broader aspiration for freedom. His sacrifice is an integral part of Sindh’s political and cultural legacy.

Historical Background

In 1001 AH, Bakhtiar Beg was appointed as the Mughal governor of Sehwan. His political strategy aimed to crush Sindhi resistance through military expeditions against tribes such as the Unnars, Nomris, and Nohanis (Shahjahani, as cited in Humayuni, n.d.). Despite being outnumbered and facing immense losses, these tribes resisted the Mughal authority through persistent skirmishes, showing unwavering determination.

Totan Nohani and His Struggle

Totan Nohani was a courageous leader of the Nohani tribe. He fearlessly fought against Bakhtiar Beg’s armies and Mughal commanders such as Rahman Quli. According to historical accounts, Totan fought alongside his companions, including Mondar and Chaki Khashkheli. He killed several Mughal soldiers before

falling in direct combat with Rahman Quli.

Narrative Tradition

Mazhar Shahjahani narrates that during the battle, Totan clashed directly with Rahman Quli. Both men grappled fiercely, but since Rahman Quli was armored, Totan's strikes could not penetrate. Eventually, Rahman Quli's blows overpowered Totan, leading to his martyrdom (Shahjahani, as cited in Humayuni, n.d.).

Local oral traditions also emphasize Totan's bravery. One famous Sindhi verse celebrates the trio's valor:

"Heads fell, bodies drowned in blood,
Chaki struck four blows;
Totan's sword, Mondar's pride, glorified the battlefield!"

Such verses preserved in folklore immortalize Totan's heroism.

The Resistance of the Nohani Tribe

The Nohani, residing in Naing village of present-day Dadu district, consistently resisted Mughal domination. They

adopted a policy of non-cooperation, resembling a form of civil disobedience. The Mughals, perceiving this defiance as a threat, launched brutal attacks against them. In one decisive battle, seventeen tribal leaders were martyred, among whom Totan’s name remains the most prominent.

Analytical Discussion

Totan Nohani’s struggle cannot merely be seen as a tribal conflict but rather as a reflection of Sindh’s broader anti-colonial resistance. The Nohani tribe’s refusal to collaborate with the Mughal administration demonstrates an early manifestation of political consciousness in Sindh. Totan’s martyrdom represented the ultimate sacrifice for national freedom, later preserved in cultural memory, folklore, and oral history.

Conclusion

Totan Nohani and his companions’ sacrifices greatly contributed to the spirit of resistance in Sindh. The role of the Nohani tribe stands as a milestone in the history of Sindhi freedom

struggles. Totan Nohani remains a national hero who gave his life for the preservation of dignity, independence, and cultural pride.

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Yusuf Samejo: A Brave Freedom Fighter of Sindh

Abstract

This article explores the role of Yusuf Samejo, a prominent leader of the Samejo tribe, in the anti-Mughal resistance in Sindh during the early 18th century (1208 A.H.). As a fearless warrior and a patriotic leader, Yusuf organized guerilla strategies and led multiple assaults against Mughal forces who had entrenched their authority in Sindh through exploitation and oppression. His resistance was not merely tribal but reflected a broader national struggle for autonomy and dignity. Although historical sources remain silent about his ultimate fate,

Yusuf Samejo’s efforts symbolize Sindh’s enduring resistance against Mughal imperialism.

Introduction

The history of Sindh under Mughal rule is marked by a series of popular uprisings and resistance movements. After the complete annexation of Sindh into the Mughal Empire, the local population suffered exploitation, excessive taxation, and brutal suppression. Within this hostile environment, various tribal leaders emerged as defenders of local autonomy. Among them, Yusuf Samejo stands out as a courageous leader who transformed tribal discontent into organized resistance against Mughal authority.

Historical Background

In 1208 A.H., Sindh was entirely under Mughal domination. The fertile region of Nasarpur, once producing substantial revenue for the empire, had become

desolate due to continuous revolts. Mughal officials attributed this disruption to Yusuf Samejo, the influential chief of the Samejo tribe.

In response, Mirza Husamuddin Murtaza arrived in Thatta with orders to suppress the Samejos. He appointed his son, Samsam-ud-Daulah, to lead the operation. Mughal troops, aided by Musa Khan Afghan of Hala, advanced on the Samejo settlement. However, Yusuf, forewarned by his informants, evacuated his village and concealed his warriors in the surrounding forests. As the Mughal army, disappointed by the deserted settlement, began to retreat, Yusuf and his fighters ambushed them, inflicting heavy casualties and forcing the remaining troops to flee.

Yusuf Samejo’s Struggle

1. **Guerilla Tactics**
   Yusuf Samejo employed guerilla warfare strategies such as ambushes, strategic retreats, and sudden night attacks. These tactics inflicted severe losses on the

Mughal forces and disrupted their administrative control.

2. **Attacks on Mughal Outposts**
   After the ambush, Yusuf led direct assaults on Mughal garrisons, including the Khaybar post, where the Mughal commander Haji Muhammad and his men were killed.
3. **Solidarity with the Common People**
   When Mughal forces unjustly imprisoned and fined innocent villagers, Yusuf retaliated by launching a nocturnal raid on Thatta, causing massive destruction and killing numerous Mughal soldiers and collaborators.

Analytical Discussion

Yusuf Samejo’s resistance reflects the broader political consciousness of Sindh under Mughal rule. His leadership was not limited to tribal defense but extended to protecting the dignity and survival of the Sindhi people at large. His strategies echo elements of proto-nationalist resistance, where localized

struggles embodied the collective yearning for freedom. Although subsequent Mughal reprisals caused significant losses to the Samejo tribe, Yusuf’s defiance remained a source of inspiration and a testament to the resilience of Sindh’s people.

Conclusion

Yusuf Samejo occupies a vital place in the history of Sindh’s resistance against Mughal imperialism. His fearless actions, guerilla strategies, and solidarity with oppressed villagers highlight his role as a national hero rather than a mere tribal chief. The silence of history regarding his ultimate fate does not diminish his legacy. Instead, his struggle continues to symbolize the indomitable spirit of Sindh in the face of tyranny.

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Hosh Muhammad Sheedi: The National Hero and General of the Talpur Era

Abstract

This paper examines the life, military role, and historical significance of **Hosh Muhammad Sheedi** (1801–1843), a celebrated general of the Talpur dynasty in Sindh. His ultimate sacrifice in the Battle of Dubbo (1843) and his legendary slogan, *“Marsoon Marsoon, Sindh na desoon”* (We will die but not surrender Sindh), made him an enduring symbol of resistance and Sindhi nationalism. Trained under European and French influence, he became an expert in artillery and served prominently in the Talpur army. His legacy, sacrifice, and patriotic slogan remain alive in the collective memory of Sindhi society.

Introduction

The Talpur period (1783–1843) marks a crucial phase in the political and military history of Sindh. During this

time, **Hosh Muhammad Sheedi**, popularly known as *Hosho Sheedi*, emerged as one of the most iconic figures who resisted British imperialism. His historic slogan, *“Marsoon Marsoon, Sindh na desoon”*, has become synonymous with Sindhi nationalism and collective resistance (Alana, 1970).

Life and Background

Historical sources provide varying accounts of Hosh Muhammad’s birth:

- Alana (1970) records his year of birth as **1801**.
- Kachhelvi (1980) estimates his birth year around **1782**.

According to Burton (1851), Hosh was ethnically Sheedi from his mother’s side and Qambrani from his father’s side. He was trained by French soldiers in the art of artillery and later came to Sindh from Muscat, where he joined the Talpur army (Napier, 1845).

Military Role

Hosh Muhammad entered the court of Mir Fateh Ali Khan Talpur around 1811. He was later appointed as a military instructor to princes, including Mir Sobdar Khan, and gained prominence due to his bravery and strategic skills.

- **Battle of Miani (1843):** Despite Mir Sobdar Khan's collusion with the British, Hosho Sheedi stood with Mir Nasir Khan Talpur and fought against the British (Napier, 1845).
- **Battle of Dubbo (March 24, 1843):** As commander-in-chief, he led the Sindhi forces against the British. Even after the gunpowder was exhausted, he fought with his sword until martyrdom, raising the cry: *"Marsoon Marsoon, Sindh na desoon"* (Burton, 1851).

Martyrdom and Legacy

Hosh Muhammad Sheedi was martyred in the Battle of Dubbo by British

gunfire. Accounts differ about his burial place:

- Some historians state that he was buried in the **Pakka Qila (Hyderabad Fort)**.
- Others claim his grave is located at the Dubbo battlefield (Napier, 1845).

According to Baloch (1990), his descendants continue to live in Sindh. Hosho Sheedi has become a national symbol of Sindhi resistance. In his memory, a **flyover and monument** have been constructed in Hyderabad.

Conclusion

Hosh Muhammad Sheedi was not only a valiant general but also a symbol of Sindhi identity and the spirit of freedom. His slogan *“Marsoon Marsoon, Sindh na desoon”* and his martyrdom in the Battle of Dubbo have immortalized him in Sindh’s collective history. Further academic research is needed to explore his life and legacy in greater depth.

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Miro Faqir Nizamani: The Brave Role in the Hur Movement

Abstract

This article examines the life, struggle, and sacrifices of Martyr Miro Faqir Nizamani, one of the fearless figures of the Hur Movement in Sindh. During the third phase of the Hur Movement (1942–1952), Nizamani emerged as a prominent guerrilla leader. His bravery and strategic skills instilled deep fear among British colonial officials and

their local allies. Despite his military engagements, he maintained strong ethical and humanitarian principles, which earned him widespread respect and support among the local population. This study highlights his guerrilla encounters, moral code of conduct, and ultimate martyrdom in the historical context of the anti-colonial struggle in Sindh.

Introduction

Among the anti-colonial uprisings and resistance movements across the Indian subcontinent, the Hur Movement in Sindh held a unique place (Khan, 2001). Led by Pir Pagaro, this movement sought to liberate Sindh from British imperial rule. Several brave fighters sacrificed their lives during this struggle, and one such fearless figure was Miro Faqir Nizamani, whose courage was so renowned that even the colonial authorities acknowledged it.

Life and Background

Miro Faqir Nizamani was born in 1917 into the household of Ahmed Khan Faqir, a well-off farmer. He joined the Hur Movement in his youth when Pir Sibghatullah Shah II (known as Sooriah Badshah) was recruiting warriors against the British (Shaikh, 2010). Due to his accuracy and steadfastness, Nizamani quickly became distinguished among Hur fighters. According to British officer H. T. Limbark (1943), “Miro’s bullet never missed its mark” (p. 112).

Guerrilla Warfare and Bravery

Miro Nizamani participated in several battles that demonstrated not only his martial skills but also his strong moral character.

- **The wedding incident:** Instead of killing a man who dared to confront him, Nizamani praised his bravery (Abbasi, 2015).
- **The child incident:** When a little girl assured him no enemies were hiding in her house, he withdrew

his men without harming anyone (Shaikh, 2010).
- **The train derailment incident (1942):** When he realized the targeted train was full of civilians rather than soldiers, he stopped the Hurs from firing and even collected their weapons to prevent harm to innocents.

These incidents reveal that his warfare was guided by ethics and humanity rather than indiscriminate violence.

Major Encounters

Nizamani's guerrilla group fought in several significant confrontations:

1. **Near Bandhi:** A battle where many government soldiers were killed.
2. **Near Sanghar against Muhammad Saleh Dahraraj:** In which the colonial officer was severely injured.
3. **Near Tando Ghulam Ali:** The Hurs broke through British

encirclement and seized weapons (Brohi, 1944).

4. **Near Matli:** In a fierce encounter, Hur fighter Haji Gudu was martyred, but Nizamani acquired a Sten gun and rifles from slain enemy soldiers.

These battles highlight his guerrilla expertise and the damage inflicted on colonial forces.

Final Struggle and Martyrdom

After the establishment of Pakistan and the restoration of Pir Pagaro's spiritual leadership, the hidden Hur fighters were ordered to surrender (Abbasi, 2015). Nizamani returned to a peaceful life with his family. However, in 1949, police forces surrounded his village near Tando Adam. Despite being alone against thousands of police and military personnel, he fought bravely. According to villagers, he initially broke the siege but returned, saying, "If I escape, you will be killed; I must return." He continued fighting until he was martyred, sitting under a tree with his

weapon in hand. Even after his death, the police hesitated to approach his body (Shaikh, 2010).

Conclusion

Martyr Miro Faqir Nizamani remains one of the most remarkable heroes of the Hur Movement. He confronted British colonialism with courage, strategic brilliance, and unwavering moral values. His role symbolizes both resistance and integrity, making him an eternal source of inspiration in Sindh's struggle for freedom.

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Shaheed Sibghatullah Shah Rashdi (Surhaiya Badshah): Revolutionary Leadership and Armed Struggle against British Colonial Rule in South Asia

Abstract

Pir Sibghatullah Shah Rashdi, commonly known as Surhaiya Badshah, emerged as a seminal revolutionary leader in South Asia during the early 20th century. Ascending to the throne of the Pagaro family at the age of 12, he rejected monarchical privileges to champion armed resistance against British colonial rule. Through the “Hur Movement,” Rashdi mobilized thousands of followers in organized guerrilla warfare, contributing significantly to the anti-colonial struggle in Sindh and the broader Indian subcontinent. This article explores his life, political philosophy, military organization, and martyrdom, situating him within the wider historical framework of South Asian anti-colonial movements.

Introduction

The history of South Asia’s struggle against British imperialism is marked by numerous revolutionary figures whose contributions remain underrepresented in mainstream historical narratives. Among these, Pir

Sibghatullah Shah Rashdi (Surhaiya Badshah) stands out for his unwavering commitment to armed resistance, socio-political reform, and the mobilization of local populations against colonial oppression. Despite facing imprisonment, exile, and ultimately execution, Rashdi's leadership in the Hur Movement exemplifies the synthesis of religious principles, local governance, and revolutionary activism.

Historical Context

The British colonial administration in Sindh established control in the mid-19th century, relying on alliances with local elites, jagirdars, and tribal leaders to maintain authority (Ansari, 1992). Resistance movements, such as the earlier Hur uprisings in 1863 and 1890, provided historical precedents for local armed opposition to British rule (Ghani, 1978). Rashdi inherited leadership of the Pagaro throne in 1921, during a period of increasing nationalist agitation across the subcontinent.

At the time, Sindh’s socio-political structure was dominated by zamindars and tribal chiefs, many of whom collaborated with the British administration for personal gain, while the general populace experienced socio-economic oppression (Talbot, 1998). Rashdi’s refusal to align with colonial authorities represented a direct challenge to this entrenched power dynamic.

Revolutionary Leadership and Political Philosophy

Pir Sibghatullah Shah Rashdi embodied a blend of religious, ethical, and political leadership. Drawing inspiration from the martyrdom of Imam Hussain (A.S), Rashdi prioritized moral principles and resistance to tyranny over personal power. He publicly rejected offers of titles and rewards from the British government, asserting that legitimate governance should reside with the local populace and that his allegiance was owed solely to God (Rashdi, 1980).

His political strategy emphasized both grassroots mobilization and structured armed organization. Rashdi oversaw the establishment of a parallel administrative system, including private courts, tax collection, and conflict resolution mechanisms, which effectively challenged the authority of British colonial institutions. These efforts illustrate his innovative approach to combining traditional leadership structures with revolutionary objectives.

The Hur Movement

The Hur Movement, led by Rashdi, represented a unique form of anti-colonial resistance characterized by armed insurgency, disciplined recruitment, and guerrilla tactics. Beginning in 1937, Rashdi systematically recruited and trained approximately 13,500 followers, known as Hurs, in various military skills and guerrilla strategies. The movement conducted operations targeting colonial infrastructure, telegraph lines, railway stations, and law enforcement posts,

severely disrupting British administration in Sindh (Ghani, 1978).

British responses included surveillance, imprisonment, and legal suppression, culminating in the enactment of the "Hur Act" by the Sindh Assembly in 1942, allowing the government to detain Hurs without formal charges. The escalation of conflict resulted in martial law in Sindh and highlighted the challenge posed by Rashdi's leadership to colonial governance (Talbot, 1998).

Imprisonment and International Connections

Rashdi's arrest in 1930 on fabricated charges led to a 10-year prison sentence, during which he was transferred to various Indian jails, including Alipore Jail in Kolkata. While incarcerated, he interacted with prominent Indian nationalist leaders, including Subhas Chandra Bose, reinforcing his commitment to armed resistance and strengthening transregional networks of anti-colonial struggle (Bose, 1945). These

interactions underscore the broader influence of Rashdi's political thought and strategic approach beyond Sindh.

Martyrdom and Legacy

On 20 March 1943, Rashdi was executed by hanging in Hyderabad Central Jail at the age of 34, refusing to seek pardon or compromise his principles. His martyrdom galvanized the Hur Movement, leaving a legacy of courage, principled leadership, and relentless resistance against colonial oppression. Despite the critical role of Rashdi and the Hurs in the anti-colonial struggle, recognition in post-independence historiography remains limited, with official commemorations and public memory failing to adequately honor their sacrifices (Rashdi, 1980; Ansari, 1992).

Conclusion

Pir Sibghatullah Shah Rashdi (Surhaiya Badshah) exemplifies the archetype of a revolutionary leader in South Asia who

fused religious inspiration, political foresight, and military organization to confront colonial rule. His leadership of the Hur Movement contributed significantly to the weakening of British authority in Sindh and the broader liberation of the Indian subcontinent. Rashdi's life and martyrdom remain a testament to the potency of principled, grassroots resistance and highlight the need for greater scholarly attention to overlooked anti-colonial actors.

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Rano Ratan Singh Sodho: A Historical Review of Thar's Resistance Legacy

Abstract

Rano Ratan Singh Sodho was a prominent leader of the Sodho resistance movement in Tharparkar during the mid-19th century. He led a popular rebellion against British colonial policies. This article explores his political insight, public support, and martyrdom through multiple historical sources.

Historical Background

After the British conquest of Sindh in 1843, Tharparkar was administratively divided. The regions of Parkar, Diplo, Mithi, and Islamkot were handed over to the Assistant Political Agent of Kutch, while Umerkot, Chachro, Chelhar, and

Gadra were merged with Hyderabad (Rajput, 2023).

The Sodho principalities retained autonomous status and refused to pay taxes to the colonial government. While Rano Maharaj adopted a conciliatory approach, his cousin Rano Ratan Singh Sodho raised the banner of rebellion. As Rajput (2023) writes, “Rano Ratan Singh, a brave and dignified man, refused to accept the unjust orders and rules of the British.”

Resistance and Rebellion

Rano Ratan Singh opposed British taxation, land seizures, and restrictions on arms. He urged the people to follow the ‘old laws of the Ranas’ and reject colonial orders (Solanki, 1998).

Rai Chand Harijan describes him as “a fiery youth who sacrificed his life for the honor of the Sodhos and the dignity of the land—his homeland was everything to him” (Harijan, 1988, p. 112).

Arrest and Execution

While fleeing toward Jodhpur, Rano Ratan Singh was captured near Umerkot and imprisoned in the fort. He was sentenced to death in 1886. Solanki (1998) notes, “It is said that just before the hanging, a government telegram arrived to halt the execution, but it was deliberately delayed until after the hanging” (p. 70).

Public Memory

His loyal horse refused to eat after his arrest and died trying to climb the Umerkot Fort. Rajput (2023) writes, “Even today, the mark of the horse’s hoof can be seen on the main gate tower of the fort.”

Folk Literature and Public Consciousness

Rano Ratan Singh’s bravery lives on in folk songs and oral traditions. Harijan (1988) affirms, “The resistance of the

Sodhos remains a living tradition in the folk poetry of Thar” (p. 118).

Conclusion

Rano Ratan Singh Sodho stands as a symbol of courage, loyalty, and sacrifice in Sindh’s resistance history. His legacy is a guiding light for political awareness and cultural pride, deserving scholarly and public recognition.

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Roplo Kolhi: The Immortal Martyr of Thar

Abstract

This article presents a comprehensive study of Roplo Kolhi (1818–1859), a valiant leader of Thar who sacrificed his life while resisting British colonial rule. His defiance, military strategies, and ultimate martyrdom made him a symbol of Sindh's anti-colonial struggle. The study highlights his early life, leadership in the Kolhi community, armed resistance against the British, capture, brutal torture, and execution. Furthermore, it contextualizes the socio-political and cultural conditions of Sindh in the 19th century that shaped his role as a national hero. The paper concludes that Roplo Kolhi's legacy continues to inspire Sindh's people as a symbol of sacrifice and resistance.

Introduction

Sindh's history is replete with tales of resistance, sacrifice, and valor. During the British colonial expansion in India, Sindh became a battleground of struggles for autonomy. Among many resistance leaders, Roplo Kolhi of Thar

occupies a distinguished place as a martyr who chose death over submission. His defiance exemplified the spirit of Sindh’s people against foreign domination.

Historical Background

After the British victory in the Battle of Plassey (1757), colonial power expanded across India. Sindh was annexed in 1843 under General Charles Napier after the defeat of the Talpur rulers. Tharparkar, located in southeastern Sindh, was strategically important due to its geography and military significance. The people of Thar resisted British attempts to control their lands, and Kolhi tribes played a central role in this defiance.

Early Life of Roplo Kolhi

Roplo Kolhi was born in 1818 in the village of Kumbhari, near Nagarparkar, to Shanto Kolhi and Mai Kesarbai. Raised in the harsh desert environment, he developed physical endurance,

hunting skills, and martial expertise. By youth, he emerged as a leader of the Kolhi tribe and a commander in the Rajput forces of Thar. His natural leadership, courage, and commitment to freedom made him a central figure in anti-colonial resistance.

Resistance Against the British

When the British advanced into Thar under General Trott, local resistance intensified. From 1843 to 1859, Roplo Kolhi, supported by Rajput forces and Kolhi fighters, led a series of battles against the British. Despite lacking modern weaponry, his forces relied on guerrilla tactics, knowledge of the desert terrain, and popular support. Under his leadership, the Thari army defeated the British in three major encounters.

Rebellion and War Strategies

Karoonjhar Mountain became the stronghold of Kolhi resistance. Utilizing desert routes and surprise attacks,

Roplo’s army targeted British supply camps, offices, and treasuries. His strategy of “ambush and retreat” proved effective in frustrating the colonial forces. For 16 years, this resistance delayed British consolidation in Thar, making Roplo Kolhi an icon of defiance.

Capture and Torture

In May 1859, Roplo Kolhi was captured by the British through deceit. He was subjected to severe torture by General Trott, who demanded the names of his comrades still fighting in Karoonjhar. Despite being burned alive through his fingers and offered wealth in exchange for betrayal, Roplo remained steadfast. His wife, Ratan Bai, also stood firm, urging him not to surrender to colonial deceit, even at the cost of his life.

Martyrdom

On 21 August 1859, Roplo Kolhi was executed by hanging on a babul tree near Wahindar Nao, close to

Nagarparkar. His body hung lifeless, but his legacy grew immortal. His sacrifice became a turning point, inspiring Thar's people to continue resisting colonial domination.

Impact of Roplo Kolhi's Sacrifice

Roplo's martyrdom ignited a spirit of resistance among marginalized communities, especially the Kolhi tribe. His bravery became folklore, commemorated through songs, oral traditions, and annual gatherings. To this day, his name symbolizes resistance against tyranny and undying loyalty to the homeland.

Conclusion

Roplo Kolhi's life and sacrifice highlight the resilience of Sindh's people against colonial oppression. His refusal to betray his comrades, even under brutal torture, and his preference for death over dishonor, make him one of Sindh's greatest martyrs. His story continues to

inspire future generations to uphold the values of freedom, loyalty, and sacrifice.

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Sodho Karninji: The Leader of the Tharparkar Revolt

Abstract
Sodho Karninji, the ruler of Nagarparkar, emerged as one of the most prominent leaders of the 1859

uprising in Thar against British colonial rule. Following the British annexation of Sindh in 1843, the colonial authorities attempted to consolidate power through coercion, land grants, and administrative reforms. However, the Sodha Rajputs resisted these policies, culminating in the 1859 revolt at Karoonjhar. This article examines the socio-political background of the rebellion, the role of Sodho Karninji, the resistance strategies of the local communities, the subsequent suppression by the British, and the symbolic significance of this episode in the history of Sindh.

Introduction

The aftermath of the 1857 Indian uprising sparked several local resistances across Sindh. Among these, the revolt of Sodho Karninji in Tharparkar stands out as a symbol of defiance against colonial imposition. Karninji not only rejected British administrative laws but also mobilized local communities, including Kolhis, Meghwars, and Rajputs, to wage an

armed struggle against foreign dominance (Burton, 1877).

British Policies and the Sodhas' Discontent

After annexing Sindh in 1843, the British employed a dual strategy of coercion and co-option by granting lands to loyalists while pressuring opponents (Hughes, 1874). In Tharparkar, Political Agent Trywitt introduced revenue surveys, imposed fines, and interfered in land disputes. These measures, coupled with the misconduct of colonial officials, generated resentment among the Sodhas, who refused to acknowledge British authority.

Outbreak of the Revolt

On April 15, 1859, Sodho Karninji, along with his brother Bhupat Singh, Ladho Singh of Virawah, and Kalji Sodho of Behrano, declared open rebellion (Lakhou, 1996). Thousands of Kolhis and other castes joined the

movement. Initial attacks targeted police stations, revenue offices, and government treasuries, while telegraph lines were cut to disrupt communication.

The Battle of Karoonjhar

Between May 1 and May 3, 1859, fierce clashes erupted between the Sodha forces and British troops near Karoonjhar hills. The Sodhas fortified “Chandan Garh,” which was eventually demolished by British artillery (Hughes, 1874). Despite their valor, the Sodhas were outnumbered and outgunned. Kalji Sodho attained martyrdom, while Karninji and Ladho Singh were captured.

Prison Break and Renewed Resistance

Ladho Singh’s son, Adh Singh, launched a daring assault on Hyderabad prison, freeing Karninji and other captives. Rebel forces again attacked Political Agent Trywitt. A crucial role was played

by Rooplo Kolhi, who, despite brutal torture—including burning his fingers with oil and cotton—refused to betray Karninji's whereabouts and was executed by hanging (Burton, 1877).

Capture of Sodho Karninji

Ultimately, Karninji was betrayed by Seth Mawji Lohana and Hans Puri Bhayo, who handed him over to the British in exchange for rewards. Even in captivity, Karninji and Ladho Singh rejected offers of land and bungalows, demanding instead the abolition of British laws in Parkar (Sorley, 1938).

Trial and Punishment

In 1860, Sodho Karninji and his ministers were tried for treason and sentenced to 14 years of imprisonment. Their estates were confiscated, while collaborators received land grants and titles (Hughes, 1874). Though militarily suppressed, the revolt became a symbol of Sindh's defiance against colonial domination.

Conclusion

The uprising led by Sodho Karninji represents a crucial episode of anti-colonial struggle in Sindh's history. The Battle of Karoonjhar, the martyrdom of Kalji Sodho, and the sacrifice of Rooplo Kolhi reflect the spirit of resistance that inspired later generations. Though unsuccessful in dismantling British rule, the revolt stands as a testimony to Tharparkar's unyielding desire for freedom.

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Bachho Badshah: The Hero of the First Hur Movement

Abstract

This paper explores the historical role of Bachho Badshah, a central figure in the First Hur Movement (1870–1898) against British colonial rule in Sindh. Born as Bachal Khaskheli in the village of Mitharao (District Sanghar), he emerged as a fearless leader who resisted British authority and mobilized local people to defy colonial taxes. Alongside his comrade Piro Kasai (also known as Piro Wazir), he launched significant operations against the British. Ultimately, captured and executed in 1896, his martyrdom remains a symbol of Sindh's resistance. The legacy of his struggle is still honored today with "Bachho Badshah Chowk" in Sanghar.

Introduction

The Hur Movement in Sindh was one of the most significant anti-colonial resistance movements during British rule. Deeply rooted in spiritual and cultural traditions, the movement aimed to protect the autonomy of Sindh and resist foreign domination. Among its early heroes, Bachho Badshah is

remembered for his fearless leadership during the First Hur Movement (1870–1898).

Early Life and Background

Bachho Badshah’s original name was Bachal Khaskheli. He was born in the household of Waryam Faqir Khaskheli in Mitharao village of present-day Sanghar District. Coming from a family associated with the Hur cause, Bachho grew up with a strong sense of devotion to freedom and resistance against British rule.

Role in the Hur Movement

Bachho Badshah, with his companions, refused to accept British authority in the areas surrounding Makhi forest. This region became what could be termed in contemporary terms as a “No Go Area” for the colonial administration. Along with his comrade Piro Kasai (alias Piro Wazir) from Nara, Khairpur Mirs, he conducted several operations against the British. He also instructed local

people not to pay taxes or revenue to the colonial government.

British Response

The British authorities, alarmed by Bachho’s growing influence, pressured Pir Hizbullah Shah of Kot Dhingano to force the rebels to surrender. In their efforts to suppress the rebellion, the British arrested his father, Waryam, who died under severe torture in prison.

Arrest and Execution

In 1896, following the instructions of his spiritual guide, Bachho Badshah surrendered and laid down arms. He was sent to Mirpurkhas with Isa Dahri, where a British judge sentenced him to death by hanging. A month later, he was executed publicly in Sanghar. Historians suggest that this public execution was intended to instill fear among other rebels and force them into submission. After his death, his body was buried near the site of his execution.

Legacy and Remembrance

Bachho Badshah’s sacrifice became immortal in the history of Sindh’s freedom struggle. Today, “Bachho Badshah Chowk” in Sanghar stands as a symbol of his courage, resistance, and unwavering commitment to freedom.

Conclusion

Bachho Badshah remains a unique figure in Sindh’s history, representing the spirit of resistance against colonial oppression. His bravery and sacrifice not only inspired the Hur Movement but also contributed to strengthening Sindhi national consciousness against the British Raj.

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Hemu Kalani: Youthful Resistance and Revolutionary Sacrifice in British India

Abstract

Hemu Kalani (1924–1943) remains one of the most remarkable yet underrepresented figures of the Indian freedom struggle, particularly from Sindh. Executed at the age of nineteen by the British colonial government, Kalani symbolizes youthful resistance, revolutionary courage, and uncompromising patriotism. This article examines the historical context of British rule in India during the early 1940s, the emergence of anti-colonial movements in Sindh, and Kalani's role within the Quit India Movement. It further analyzes his trial, execution, and enduring legacy as a symbol of resistance against imperial domination.

Introduction

The Indian subcontinent in the early 1940s was marked by intense political unrest, economic exploitation, and growing resistance against British colonial rule. While mainstream historiography often emphasizes major leaders, numerous young revolutionaries played decisive roles at local levels. Among them was Hemu Kalani of Sukkur, Sindh, whose defiance against British military infrastructure ultimately led to his execution. His life and death exemplify the radicalization of youth under colonial oppression and the moral resolve that sustained the freedom struggle.

Historical Context: British Rule and Resistance in Sindh

By 1942, British India was deeply affected by the Second World War. The colonial state intensified economic extraction, enforced repressive laws, and conscripted resources and manpower for the war effort. These policies disproportionately harmed

workers, peasants, and lower-middle-class families, particularly in regions such as Sindh.

The Quit India Movement, launched by Mahatma Gandhi in August 1942, galvanized mass resistance across India. Simultaneously, Sindh witnessed revolutionary currents influenced by nationalist ideology, leftist thought, and regional movements such as the Hur resistance against British authority. This environment profoundly shaped young activists like Hemu Kalani.

Early Life and Political Consciousness

Hemu Kalani was born on 11 March 1924 in old Sukkur, Sindh, into a middle-class family. His father, Peso Mal, worked as a contractor. Kalani was a matriculation student at the time of his arrest, yet he demonstrated political maturity beyond his age. He maintained close associations with nationalist activists and was deeply influenced by anti-imperialist ideas circulating among Sindhi youth.

Despite his young age, Kalani developed a strong sense of national consciousness and believed that freedom required direct action against colonial power structures.

The Railway Sabotage Attempt

On the night of 23 October 1942, Kalani and his companions learned that a special train carrying British troops was scheduled to pass through Sukkur. Viewing the train as an instrument of colonial repression, the group planned to sabotage the railway track to derail it.

While attempting to uproot the railway line, Kalani was apprehended by a British soldier, Feroz Khan, while his companions escaped. His arrest marked the beginning of severe torture and incarceration aimed at extracting information about his associates.

Trial, Torture, and Defiance

Kalani was subjected to extreme physical and psychological torture, including prolonged exposure to freezing conditions, flogging, and burning with heated iron rods. Despite this, he refused to betray his companions.

During the court-martial proceedings, Kalani openly admitted his intent, declaring that his objective was to destroy the British military train. His statement reflected not remorse, but ideological conviction. The trial continued for nearly three years, culminating in a death sentence by hanging—an unprecedented punishment for someone of such a young age.

When offered clemency in exchange for an apology, Kalani categorically refused, asserting that seeking forgiveness from colonial rulers would amount to betraying his conscience and homeland.

Execution and Martyrdom

On 21 January 1943, Hemu Kalani was executed by hanging. Eyewitness accounts and prison records describe him as calm and resolute, embracing death as a sacrifice for freedom. His execution transformed him into a martyr and a powerful symbol of resistance in Sindh and beyond.

Kalani’s martyrdom occupies a unique place in the history of the freedom struggle, as he is often described as one of the youngest revolutionaries executed by the British in India.

Legacy and Historical Significance

Hemu Kalani’s legacy endures in Sindh and India through memorials, literature, and public remembrance. His life illustrates how colonial repression radicalized youth and how moral courage could transcend age and physical vulnerability.

Scholars argue that figures like Kalani challenge dominant narratives that

focus exclusively on elite leadership, highlighting instead the decentralized and participatory nature of the independence movement. His sacrifice continues to inspire discussions on patriotism, resistance, and the ethics of revolutionary action.

Conclusion

Hemu Kalani represents the conscience of a generation that refused to submit to imperial domination. His life, trial, and execution underscore the human cost of freedom and the role of youth in shaping anti-colonial resistance. Recognizing such figures is essential for a comprehensive understanding of the Indian freedom struggle, particularly from regional and subaltern perspectives.

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Mai Bakhtawar: The First Female Martyr of Sindh’s Peasant Movement

Abstract

This article highlights the life, struggle, and martyrdom of Mai Bakhtawar, a significant figure in Sindh’s history. Mai Bakhtawar belonged to the village of Hedi Lashari, in the Talhi area of Umerkot. In 1947, she bravely resisted the oppression of Punjabi landlords, sacrificing her life for the rights of peasants (Jatoi, 1947). Her martyrdom emphasizes the role of women in the peasant movement and sheds light on the socio-political consciousness of

Sindh’s rural population (Shaikh, 1985). This research examines the historical background of the peasant movement, Mai Bakhtawar’s sacrifice, and its long-term socio-political impact.

Introduction

The peasant movement in Sindh holds a pivotal place in the socio-political history of the region (Shaikh, 1999). After 1930, peasants and political leaders initiated movements against landlords, demanding a fair share of the land, primarily the “half-share” of produce (Ansari, 1992). Many leaders and peasants actively participated, among whom Mai Bakhtawar is remembered with respect (Jafri, 2010). Not only did she resist as a woman, but her ultimate sacrifice also set an example for the peasants of Sindh (Shaikh, 1985).

Historical Background

In 1930, prominent leaders including G. M. Syed, Jethmal Parsaram, and

Jamshed Nasirwanji established the Sindh Hari Committee in Mirpurkhas (Jatoi, 1947). The committee aimed to secure economic and social justice for peasants (Ansari, 1992). When Comrade Hyder Bux Jatoi left his government job, he revitalized the peasant movement (Shaikh, 1999). At that time, the main demand of peasants was to receive half of the land produce (Talpur, 2007). The movement quickly spread throughout Sindh, impacting areas such as Tharparkar and Umerkot (Laghari, 2005).

The Martyrdom of Mai Bakhtawar

Mai Bakhtawar, residing in Hedi Lashari, was shot and killed by Punjabi landlords on June 22, 1947 (Jatoi, 1947; Chandio, 2012). When the men of the village had gone to attend a peasant conference, the landlords attempted to seize grain from the village storage (Shaikh, 1985). Mai Bakhtawar, along with other women, resisted and confronted the landlords with an iron rod (Jafri, 2010). She was fatally shot, and an elderly faqir was injured

(Shaikh, 1999). This incident invigorated the peasant movement and inspired further resistance.

Judicial Proceedings

Following her martyrdom, a case was filed in the Sessions Court of Mirpurkhas. The Sindh Hari Committee, represented by lawyer Diwan Anbaram, pursued the case (Ansari, 1992). The court sentenced landlord Choudhry Saadullah to 25 years, Choudhry Khalid to 20 years, and other defendants to five to ten years imprisonment (Talpur, 2007). This judgment marked a historic advancement for justice and the rights of peasants in Sindh (Laghari, 2005; Chandio, 2012).

Social and Political Impact

Mai Bakhtawar’s martyrdom raised political consciousness among Sindhi women and inspired a renewed determination among peasants (Jafri, 2010). Her sacrifice demonstrated that women could also stand and die for

their rights (Shaikh, 1999). Her martyrdom infused the peasant movement with new energy and became a symbol of resistance for the people of Sindh (Jatoi, 1947; Talpur, 2007).

Conclusion

Mai Bakhtawar is recognized as the first female martyr of Sindh's peasant movement, having courageously resisted the oppression of landlords (Ansari, 1992; Shaikh, 1985). Her sacrifice remains a historical lesson that one can give their life for justice but must never relinquish their rights (Talpur, 2007; Jafri, 2010). Mai Bakhtawar's legacy continues to be celebrated in the history of Sindh (Chandio, 2012; Laghari, 2005).

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Profile of Writer and Historian of Sindh “Ruk Sindhi”

Ruk Sindhi is a well-known historian, writer, and journalist from Sindh, Pakistan. Born on August 5, 1961, in the village of Hamid Ujjan, Kandiaro, District Nosheroferoz, he has made significant contributions to the understanding of Sindh’s history and the Indus Valley Civilization. He earned his Bachelor’s degrees from the University of Sindh, Jamshoro.

Ruk Sindhi is also a member of the Hyderabad Press Club and the Hyderabad Union of Journalists. He has authored several books and articles focusing on the history and culture of

Sindh. His work often emphasizes the need to correct historical narratives and bring awareness to the rich heritage of the region.

His research interests span various fields, including **Indus Valley Civilization**, **Sindhi Linguistics**, and **Sindh History**.